

THE  
FAITHFULL  
SVBIECT:

OR  
*Mephiboseth.*

AND  
SALOMONS PORCH:

OR  
*A Caueat for them that enter Gods*  
HOUSE:

*In two Sermons Preached at Paules Crosse:*

Allowed by Authority and now published vpon oc-  
casion: By *W. Westerman* Bachel: of Divinity, and  
Chapl. to the Right Honourable, and Ri.  
Reuerend, the L. Archb. of  
Canturbury. *W<sup>K</sup>*



Printed for *G. Seaton*, and *Simon Waterson*, dwell-  
ling in Paules Churchyard, at the signe  
of the Crowne. 1608.







## The Printer to the READER.



Ight Christian & curteous Reader. These two sermons which I present unto thy view, by some interposit distance were preached at Pauls Crosse. The later of them first printed and set, was threatened by some (that catch words as they fly) to haue beene pressed from the notes hastily taken : which to prevent, the Author promised to deliuer his owne Copy. But in the meane time, hearing that some unknowne Zibah hadde secretly whispered, against some small mistaken points thereof (as Spiders will be working in Princes pallaces sometimes, though it be but in Cobwebs) he made a stay of his promise, till the greatest had satisfied their grauer iudgements. And now at the last, like Mephiboseth, tardy but loyall, he sendes thee

to the Reader.

*this Sermon, bearing in the forehead and bo-  
some thereof a sufficient Apology, to still the  
priuat buz of any, that by the eccho of a false  
Relation, haue misse-informed themselues or  
others. Further, to this, the Author for com-  
pany, hath added a second Sermon, uttered  
in the same place: that as no doubt, they were  
fruitfull in the deliuey to the diligent Au-  
ditors, so they may redouble that fruite to  
thee the Christian Reader, whose benefit eue-  
ry way the Authour intending, I am most  
willing to further, as a professed Instrument  
of thy good. In regard whereof let vs haue  
thy Prayers, and God the glory, and so Fare-  
well.*








I

*The faithfull Subiect*  
OR,  
*Mephiboseth.*

Text. 2. Sam. 19, 29.

*And the King said vnto him, why speakest  
thou any more of thy matters? I haue  
said, Thou and Zibah diuide the Lands.  
30 And Mephiboseth said vnto the king;  
yea, let him take all: seeing my Lord the  
King is come home in peace.*

 His is the Catastro-  
phe or Conclusion  
of certaine matters  
past, betweene three  
parties here mentio-  
ned: *The King, Me-  
phiboseth, and Zibah:*  
all, in their kind, notable: for *Dauid* was

A 4

an

## The faithfull Subiect

an excellent *King*, Mephiboseth a most  
 loyall *Subiect*, Zybah a treacherous Ser-  
 uant, and a notable *Sycophant*. *David* and  
*Mephiboseth*, are *speakers* in this *Scene*:  
 Zybah is *mute*, but he had plaid his *part*  
 before. *David* had shewed (a) mercy to  
 Mephiboseth, for his father Ionathās sake,  
 had graunted him *Sauls* lands & seruants,  
 amongst whome was *Zybah*, and thence  
 came the mischief. For *Zybah* of a Ser-  
 uant, beeing a house-enemy, and a false  
 harlot, taketh his aduantage of his may-  
 sters lameness, in *Dauids* flight and dan-  
 ger, when iealousie of friends, increase of  
 foes, and short prouision made way and  
 welcome to guifts and tales, & euen then  
 he accuseth his lame *maister* being absent,  
 of treasonable aspiring to the kingdome.  
*David* beleecues *Zybah*, condemns *Mephi-  
 boseth*, bestowes the lands of a good mai-  
 ster, vpon a bad seruant. But yet at last,  
 behold some *happinesse*; The K. returnes  
 in peace, and Innocency hath a *day of hea-  
 ring*. Mephiboseth, so far from treason,  
 that he had neither washed his feet, cloths,  
 nor beard, from the kings departure, til his  
 returne:

<sup>a</sup> 2 Sam. 9, 7, x

<sup>b</sup> 2 Sam. 16, 1

<sup>2, 3</sup>

<sup>c</sup> 2 Sam. 19, 24



*returne*: now offereth to cleare himselfe, laying the fault vppon *Zibah*, who intercepted his purpose, and set him beside the saddle, when he was ready to haue attended the king in his danger. His Innocency he pleads with modesty, his landes he regards not, the *Kings* former fauours he rehearseth, his wrongs he vrgeth not, but without further suite and clamor, he submiteth himselfe wholly to the *pleasure* of the *king*, as an Angel of God. Now what is, first *the kings pleasure*: secondly, what is the *Rest* and *resolution* of *Mephiboseth*, may it please you, with your wonted fauour to attend.

The kings pleasure is set downe, first by an *Interruption of speech*: *Vt quid loqueris vltra? Why doest thou speake any more of thy matters?* Secondly by a *positive order*: *Thou and Zibah diuide the lands.*

2 *Mephiboseths resolution* is a willing acceptance of *any thing*; or a resignation of all: *Etiam omnia tollat*: Let him take all: vttered with a reason of *loue* and *loyalty*: *Seeing my Lord the King is come home in peace.* The summe of all is: The King being

being both to haue many words, about a matter vnpleasant to his cares, inioyneth silence, and yeeldeth him a kind of remedy, biddeth him *Diuide* with his Seruant, either not thoroughly perswaded of *Mephiboseths* integrity, & *Zybabs* treachery: or not willing to alter his former decree howsoeuer. But *Mephi.* is al loyalty & contentment, soft in his answers, bountifull in his offers, more ioyfull to intertaine and welcome his *King*, then earnest to recouer his *Lands* & reuenewes: *Etiam omnia tollat: Let him take all: Seeing my Lord the King is come home in peace.*

In the kings pleasure it shall be our *Order*, first to touch the *Interruption*: secondly the *Order*. And first the K. interrupteth his humble Orator, with this daunting question: *Vt quid loqueris ultra verba tua? Why dost thou speake any more thy words? Or of thy matters?* Wherein, we may doubt whether he meaneth *thus*: Make no more wordes, for I haue thee still in suspicion, though I list not to sift thee; take the moiety of thy *Lands* againe, and say, thou art well dealt withall. Or thus: I was over-  
rash



rash in crediting thine *Accuser* : but because things once done and past, cannot well bee vndone, say no more of thy matters, I cōceiue as much as thou canst vtter Take halfe thy Lands againe & quiet thy selfe. Yet whither-soeuer of these bee his meaning, I must confesse, *David* was faulty, as at first in cōdemning his louing subject *vnheard* : so now much more, in not clearing *Mephiboseths* innocency, when iust occasion was offered, and not restoring him his right, and punishing his Accuser, if hee perceiued a fallehood in the crime objected.

I According to the former exposition : it may be *David* was still in ielousie of *Mephib.* seeing wicked & calumnious words, as *Prune Iuniperi, Touchwood & the Coals of Iuniper*, do nourish a lingring fire within them, when they seeme to bee extinct. d Psal. 120.  
Hierom. Obtrectation and slander fasten an incurable sting of suspition in the heartes of the hearers, the *Scarre* whereof remaines, when the wound is healed : which well knew that old courtier of *Alexander*, who carryed this venemous precept in his mouth : *Calūniare fortiter, semper aliquid*

## The faithfull Subiect

*adheret* : *flaunders audaciously, somewhat alwaies stickes behind*. For although those pestilent make-bates, whose disguise the actions and affections sometime of the Noblest, sometimes of the best Subiects, doe not alwaies hit the mark of their malicious ayme (which is to shed bloud) yet they imprint a strong dislike & diffidence, where there should be most loue and confidence: And where preiudice and suspicion is once fixed, *there the falsest are accounted the faithfulest*, saith Chrysostoe. Truth hath little audience, and lesse credite, *Alius animus aliud tribunal*, as the mind is alienated, so the case in iudgment is altered. Whence it comes that the plea and Apologie of this Innocent Mephiboseth in most submissiue maner, is distastfull and therefore interrupted with these words, *ut quid loqueris ultra? why speakest thou any more, &c.*

2 Again according to our second Exposition; if *David* acknowledged his precipitate rashnes before in credence of *Zybah*, and proceeding against *Mephiboseth*, then doth he interrupt his Commemora-

• Chrys. in  
Ephes. Qui  
mentiantur  
fideliores pu-  
tantur.  
† Ibidem.



moration, as an vnacceptable expro-  
 bration of wrong sustained, wherewith the  
 eares of mightie men disdain to bee ac-  
 quainted. And indeed the truth is, their  
 very place is priuiledged from mens con-  
 trolement: for as *Elihu* demanded, <sup>g</sup> wilt <sup>g</sup> Job 34, 18  
 thou say to a King, thou art wicked? or to  
 Princes yee are vngodly? It boots not,  
 na, it fits not: seeing <sup>h</sup> where the word of a <sup>h</sup> Eccles. 8, 4  
 King is, there is power, and who shall say vn-  
 to him, what doest thou? Who may call  
 him to account, or censure him? <sup>i</sup> Regis <sup>i</sup> In David.  
*nullis ad pœnam vocantur legibus: Kings are*  
*not subiect to the penaltie of humane lawes,*  
 said *Ambrose*, the boldest Monitor of  
 Princes, amongst the Prelats of the purer  
 age. Much lesse then are they controlable  
 by their subiects, or ought to be obnox-  
 ious to the scourge & whip of euill and  
 obstreperous tungs. For although good  
 Princes many times make better vse of a  
 railing *Shemei*, then a fawning *Zibah*,  
 who strokes their eares with the sugred  
 & silken *Euges* of a *Caiophant*, or the smo-  
 thing tales of a *Sycophant*: and though the  
 greatest personages must and will admit  
 the

the sound aduise of faithfull Counsellors, for their *Bodies*, their *States*, their *Soules*: and will prouide a vacancy for the enter-  
tainment of suits and plaintes: yet vnre-  
uerent tearms, as in *Shimei*, so in the freest  
Counsellour, the boldest Minister, the  
most wronged Suiter are vnpriuiledged.  
The nearest to the Person of a *Prince*, the  
most importunatest for his grace; the  
worthiest of desert, our patronage must  
hold their distance in place and wordes.  
Whatsoever be thy person, or thy cause,  
k Eccles. 3, 2 k *I aduertise thee, to take heed to the words  
of the mouth of the King: Os Regis observa,*  
as the Preacher aduised. The Golden  
Scepter of his princely *Countenance*, must  
be the *Ayme* of our approach, and his *Good  
liking* the Howre-glasse of our speech.  
*Why speakest thou any more of thy matters?*  
*Mephiboseth* must haue done, & we haue  
done with the *Interruption*. Now to the  
*Order. Thou and Zybah diuide the Landes.*  
In which peremptory sentence and *Order*  
we may behold the Maiesty of *God*, and  
the weaknesse of man. The Maiestrate, as  
*God*, spake the word, & it was done, haue  
I not said? His very speech tooke all, and



gaue all, listeth vp and pulleth down. And yet as a *Man* he may erre & mistake. Look therefore first vppon the *Authority* of this sentence, & it is heauenly : Secondly, behold the *Error* in it & it is earthly : Thirdly, see the *Change* of it, you will say it was necessary : Fourthly, behold the *Redresse* by it, & you wil not deny, but it is such, as for the most part, isto be expected in this world, where *Mephiboseth* and *Zybak*, the lamb & the Fox, the simple & the subtill, the Innocent and Iniurious are shuffled together. And first the authority of *kings* pronouncing sentence, & giuing *order* for the diuision of those lands, which are held either in *Copercinore*, or incroched vppon *Fraude & facinore*, is most Authentical & expedient. It is fit the *K.* haue a *Sword* of length & power to compell the potent & mighty, who Lion-like haue made a partition of *All* to themselus, or rather an vnity (for so saith *S. Austen*, *Amat et Auaritia* <sup>De verbis domi. ser. 20.</sup> *vnitatem*, Couetousnesse loues a kinde of vnity, to ioyn house to house, and landes to lands) to diuide the spoiles againe with the desolate and harborlesse.

For who? But *He* may disioyne and in-

large those incroachments, where the gy-  
 ant-like Lords, *removing the ancient land-*  
<sup>m</sup>De. 27, 17 *marks (and therefore accursed)* haue in-  
 truded vpon the heritage and fieldes of  
 the poore, depopulated whole Townes,  
 vnhalloved Churches, excluded their re-  
 sonable Consorts and Neighbors <sup>n</sup> *inclu-*  
<sup>Am in Nab</sup> *ded Beastes*, with whome they delight to  
 feed and conuerse, as <sup>o</sup> *Nabuchadnezzar*,  
 when he was driuen from the society of  
 men? These indeede may the Countrey  
 indight and complaine of, before *God &*  
*men*, in their *praiers* and *plaints*: borrow-  
 ing the very forme of their billes out of  
<sup>p</sup>Job. 20, 19 *Zophers* speech in *Job*: *p They haue vndon*  
*many, they haue forsaken the poore, & spoil-*  
*ed houses which they neuer built.* But it is  
 the *King* with his sword and Scepter, not  
 the *multitude* with Spades and mattocks:  
 It is the *Soueraigne* by his lawes and Or-  
 ders, not the *Commons* by their tumults  
 and mutinies, who hath power from god  
 to incommon or diuide. *But why doe wee*  
*speake any more of this matter?* We haue  
 Lawes for this purpose. Doe the Lawes  
 slumber? We haue a gracious *Kinge* to  
 waken



waken them: q and *Melius est Ciuitatem* q *Arles*  
*regi à vico optimo, quàm à lege optimâ: A*  
*Countrey is better gouerned by an excellent*  
*Lord, then an excellent Law:* for when the  
 Lawes are dormant, the King is vigilant.  
 But why speake we any more of this? ha-  
 uing good *Lawes*, & a godly *K* to giue life  
 to the Lawes? Who with more equity,  
 then *David* himselfe in this point, hath al-  
 ready said *Thou & Zibah diuide the lands:*  
 Thou poore Tennant, and destitue Hus-  
 bandman, feede thy Cattell, prepare thy  
 Plough, Sow and Reape, deuide againe,  
 or incommon rather, with *Thy repining*  
 Landlord.

The Lord graunt, that *Zibah* hinder  
 not *Justice* in the *Execution*. And *His*  
*Name* bee blessed for the Countenance of  
 Authority, that priuate men may not bee  
 their owne Caruers.

2 But whatsoeuer bee the Authori-  
 ty, yet some particuler sentence of a  
 King: yea, of a *Good King*, may bee faul-  
 ty: as this of *David*, wee may be bold  
 to say, was much to blame. For although  
 wee flye not out with the *Donatists*,

B

say-

saying: *Quid nobis, cum Regibus seculi?*  
*What haue we to do with Kings?* Yet do we  
 not Idoll our Gouvernors, exempting the  
 from Errancy, as the Parasits of Rome do  
 their Triple-headed Lord, although the  
 Text be plainer for Kings, that *A Divine*  
*sentence shall be in their lippes, and theyr*  
*mouthes shall not transgresse in Iudgement,*  
 then for Peter or any Prelate that they cā-  
 not Erre. As it is true, that Saint Cyprian  
 speaketh: *Gods ordinance is not the mid-*  
*wife of Iniquity:* so it is most certaine, that  
 men in Authority, by reason of flesh and  
 bloud, do trauel with infirmity, and bring  
 forth many escapes. They may do wrong,  
 punnish the good, and fauour the bad: *u*  
*Non voluntate nocendi, sed necessitate ne-*  
*sciendi: Not with purpose to doe wrong, but*  
*because they cannot come to the knowledge*  
*of the right.* Who could better See with  
 his Owne eyes, or Heare with his own eares,  
 then David? Yet his affections sometime  
 dazeled his Eyes, and wrong Intelligen-  
 cers his Eares. The wisest Gouvernors, that  
 in speculation of Iustice are admirable;  
 in their practise may be quite transported.  
 They

*Aug cont. pe-*  
*tilian. lib. 2.*

*Prou. 16, 10.*

*De Ieiunio.*  
*Ordinatio diui-*  
*na non est pecca-*  
*torū obstetrix.*

*Aug. de ciuit.*  
*dei lib. 19. c. 6.*



They that in the *Thesis* are sharpe, in the *Application* often may be dull. And greatest men haue greatest *Byasses*, to drawe them awry. An instance, giue mee leaue to produce from forraine Histories.

Vpon<sup>v</sup> a time, when the *Bithinians* be-<sup>u</sup> *Dis in cloud*  
fore *Claudius* the *Emperour* cryed out, and  
exclaimed against one *Iunius Cilo*, theyr  
late *President*, desiring that, now his time  
was come out, *Hee* of all men, might no  
more obtaine that place: the *Emperour*  
not vnderstanding their *Desire*; nor hea-  
ring distinctly their *Words*, for the confu-  
sed noyce of the multitude, demaunded  
of those next him, what the people saide:  
when one *Narcissus* a *Familiar*, or rather  
*An Auriculer buzze* of the *Emperours*, an-  
swered like a false *Eccho*, that the people  
gaue his *Excellency* great thanks; for  
their last *President* (which was nothing so)  
and requested to haue him appointed o-  
uer them againe, against which was their  
whole *Suite*. The *Emperor* meaning well,  
but ill informed; to gratifie them, as hee  
thought, assigned them their *old President*  
againe. And thus was the *Emperor* abu-  
sed,

## The faithfull Subiect

fed, and the people continued vnder an *Oppressor* still, whereas they had beene eased but for *A crooked Interpretor*. Cease wondering, that *Claudius a Heathen*, and none of the *wisest*; could thus be care-charmed: for *Dauid* himselfe, who was an *Angell* of God, yet failed in this point, misleade in his credulity, against his *League* of friendship with *Ionathan*, against his innocent *Subiect*, his greatest *Noble*, against his deeper Iudgement, by the subtile insinuation of a lewd *Sycophant*, a seruile flatterer, in the Accusation of his Lord and Mayster, not leauing one eare open for the party accused, nor yet restoring him his right, when his integrity was manifest. But I will not stand to aggrauate the fault: onely I draw from hence three feuerall *Aduertisements*.

\*Psal. 101.

First, what circumspect care the greatest Men shoulde haue to passe no matters of great importance, rashly: as also to cleanse theyr traynes and Houses, (as *Dauid* vowed, but hardly could performe) from all priuy slanderers, deceitfull persons and lyars.

Second-



Secondly, how requisite a duety it is for vs to *Pray for Princes*, and men in *1 Tim, 2, 2<sup>i</sup>* Authority, that the LORD would giue them wisdom and knowledge to Iudge the people aright: that vnder them wee may not onely bee *Gouerned in peace and godlinesse, but also in all honesty.*

Lastly, howe great Conscience they should carry, that are graced with the presence and Audience of Princes, not to distort their cares, nor puddle the spring and fountain head of Iustice and authority by false suggestions, remēbring alwaies what *Salomon* speaketh: *2 Hee that loveth purenesse of heart, for the grace of his lippes, the King shall bee his friend.* *2 Prou. II, 22* And thus much to shew that error is sometimes hatched vnder Authority, whereof it followeth, that *Change* doth sometimes wel, as in this sentence it happened, which is our third Observation.

3 *Mephiboseth* first by the Kinges grant, had all: that was well. Then *Zybah* got all, that was ill: Now they are Sharers: that is somewhat better, but not so well as it should bee. Halfe is better then

\*Pleon hemispha  
pantos.

nothing : say we. Nay<sup>a</sup> halfe is better then the whole, saith Hesiod. Halfe With Mephiboseths honesty, is better then the whole with Zybaths knauery. The King changeth his Order, yet not totally, but in part, as one that now were more loath to change then before. And surely it well becommeth Princes to be peremptory & immutable in their decrees. It was no ill speech, of a Wicked Iudge : <sup>b</sup> *Quod scripsi, scripsi, What I haue written, that haue I written.* Neither is it vnfitting a King to say of his fauours, as Isaac of his Blessings, <sup>c</sup> *Iacob haue I blessed, and he shall be blessed.* The poesie of a virgine Queene, and a Mother in Israel, was, *Semper eadem* : Alwayes alike, from which shee neuer discoloured in her carriage and constancy. And it is the care of her Noble Successour to auoyd all nouelties and innouations in Religion or gouernment. Wherefore firme as Mount Sion, and more vnchangeable, then the decrees of the Medes and Persians, may those Lawes stand, whereby Religion is supported, Peace and Iustice maintained. But yet good things may be changed to better,

<sup>b</sup> Ioh. 19, 22,

<sup>c</sup> Gen. 27. 33.



better, and therefore Saint *Austen* disliketh that *Assertion*: (d) *Recte factum nulloatenus esse mutandum?* Change in good matters, is by no meanes to be admitted. Nay, where Error hath transported affection, there *Change* is the best Pilot, especially. The *Kinges* of the *Medes* and *Persians* neuer did better, then when they altered their *Decrees* against God and his Seruants. Rash and suddaine sentences, as vowes, are better reuerfed, then held on. *David* corrected his passionate vow against *Nabal*: And it was pittie, that when hee began to retract his sentence against *Mephiboseth* in part, hee did not totally restore him all his Lands, and thrust *Zybah* quite out. So much for the *Change*, being somewhat for the better.

<sup>d</sup> *Ad Marcell. epist. 5.*

<sup>e</sup> *Esther 8. 10. Dan, 6, 25.*

<sup>f</sup> *1 Sam. 25, 23*

4 Somewhat for the better, I say, although all were not well. But such is the redresse and reformation in the best gouerned Kingdomes, vnder the vprightest Lawes, and rarest Princes. Abuses enter on Horse-backe, but they are driuen out againe on foote. *g* Once entred, they holde on their course, as a wheele his motion, once

<sup>g</sup> *King 2, daies Conference.*

*set going*, as excellently was obserued by the *Physition* royall of our State and Church. A *note* I would haue this; not to secure the Magistrate, nor calme the Minister, but to stay the impatient and clamorous.

That which *King Dauid* himselfe in a trice had done awry in a priuate matter, hee cannot thoroughly reforme without some seeming difficulty: and is it strange; if that which inueterate custome, the Iniquity of time, conniueance of many Princes, mysticall cunning of Officers, hath a long time peruered and intricated, cannot of a sudden all be rectified and ordered aright? Some *One King* brought in the groues and high places into *Judah & Israel*, but many good *Kinges* restoring Religion, could not remooue them. One maine obstacle is noted in *Iehosaphats time*, to haue beene the *People*, who hath *Not* prepared their heartes to the *GOD of their Fathers*. And in *Ioas* his *First dayes*, when *Athaliah* had broken vp and ranfacked the *Holy thinges*, and *Ioas* was in minde, to *Renewe the House of God*,  
it

h: Chro, 20,  
33.



it is set downe as another Rubbe in his way, *That the Lewites hasted not*. Both *12, Cro, 24, 5* which examples informe vs, that An vn-prepared people, and a slothfull Ministry, are Foster-fathers of Corruptions in Church & Common wealth, both therefore to be rowzed by the vigilant zeale of their Superiors.

Corruptions, I meane not, as those that in a body, take the head for a Wen, or the Sholders for superfluous bunches to bee cut off or dismembered : that is, *Moses* and *Aaron*, beeing the Gouvernours of the Realme, or Fathers of the Church, to be leuelled and ceuened vwith their Inferiors.

Corruptions, I meane not, those Vvartes and Freckles of our Church, (if that so I may call them) the Surplesse, Crosse, Kneeling, against which the former Textes and Examples seruing to batter downe grosse Idolatry, haue beene enforced and strayned. But Corruptions I call those botches and Impositions of oppression, extortion, Simony, bribe.

† Isai, 26, 10

† Chrys. in  
Epi, 4.

bribery, adultery, drunkenness, increase of blasphemy, betwene the Southerne oaths, and the Northerne curses, Sabbath-breaking, by games & sports, against which our Lawes and Proclamations say somewhat, our Officers doe little. And what by the prophaneesse of the people, who <sup>k</sup> *In terra rectorum inique agent*, In the Land of vprightnesse will do wickedly: what by the ignorance of some Ministers, the idlenesse of others, the scandalous example of the third, seeking to cloak their faultes vnder conformity: as also by the factious inuectiues of others, <sup>l</sup> *Quide industria feruentiores videntur*: who of set purpose seeme more feruent to misse-lead the best meaning people against the receiued orders of the Church; grosse sins are pretermitted, Iniquity aboundeth, a great part of our Religion is become eyther *Aergos* or *Parergos*, Idle or trifling about matters of least benefit and edifying.

It is no small wonder what proiectes of reformation they sometimes conceiue, that haue no care to reforme themselues: not so much out of Iudgement and desire

to



to haue all thinges well, as to haue many thinges new. Vpon the change of Prince, what a Metamorphosis, and chaunge of World was dreamed of? *Mephiboseth* the good Subiect should haue all: *Zybah* the crafty companion, nothing. The learned and painefull Minister should haue liuing enough: the idle and ignorant scarce a Pension. Not a plurality suffered for any respect. Not a selling *Iudas* should be Patrone, nor a buying *Magus* Parson. Not a maymed Souldier should beg, nor a lusty souldier rob. Impropropriations were as odiously spokē of, as Monopolies; both reputed as monsters. The lawyers were threatened with beggery, by reason of small fees, few causes, no delayes in suits. But Oh the feare and terror of Ecclesiasticall Iudges, Comissaries and Officers, whose conscience especially, if it had been a deuouring Hell, the out-cry of the people together with their menacing hands and markes against them in their petitions, seemed to be a tormenting Diuell. But *Quò promissa cadunt & Somnia?* These Reformers built an *Vtopia* in their braines, ayming at  
some

some things impossible, some things too good to bee true, some things perhaps vniust in theyr sence and vnderstanding. Impossible it is in this life, to haue a state without all abuses, as a fayre day without some Cloudes. Vniust, to ouerthrow all for the amendment of a few: to wrong one estate to right another. Neyther did *Iohn Baptist*, comming in the Spirite and power of *Elias* (no nor Christ himselfe) restore all things according to the Expectation of the *Iewes*, which vvas not much vnlike to that of the Anabaptists, to pull downe Magistrates and Gouernours, to cast out all the wicked, (but themselues) and establish a Kingdome wherein none should be tolerated, but he that was *Reuera Christianus*, A Christian indeede, according to theyr Cut. But foolish is he, that suppoeth a citty cannot be made faire and passable, \* *Sine ruina domorum*, without the ruine of those houses that stand not right and vniforme in all pointes. The *Peracelsian* that promisseth altogether to restore Nature, and make an absolute estate of health in a corrupt bodie,

*Stleid. com.*  
*lib. 10.*

\* *Perald.*



body, doth soonest subuett & ouerthrow  
health, and body, and all. Nor, that this  
is spoken (as I layde before) to quench  
the zeale of those that in theyr places  
ought continually to purge and roote out  
corruptions increasing: but to shewe the  
male-content his absurdity, if he look for  
such an exact estate, so evenly ordered &  
carried, that nothing bee amisse, and no  
exception taken. A thing impossible, as  
long as honest men and Hypocrites, sim-  
ple *Mephiboseth*, & subtile *Zybah* are part-  
ners in the thinges of this life. Nay, it is  
well, if they may be partners, and diuide,  
for *Zybah* many times gets all. *Zybah* is  
cunning and swift to preuent and praoc-  
cupate. *Mephiboseth* is lame, and looks  
not about him, but suffers in his simplici-  
ty *Zybah* to goe beyond him and get the  
start.

The Preacher by experience Hadde 6 <sup>Eccl. 10, 6</sup>  
*seene follie sette in great excellency, e-  
uen by an Errour proceeding from the  
face of the Ruler (and hee himselve vvas  
the Ruler:) Hee sawe Seruauntes ride on  
Horsebacke, (as vpon theyr foote-cloaths)*  
and

*Aenotius in*  
*Ps. 14.*

*and Princes like Seruants walking, or lacking on foote.* And indeede this world is often like a Theater. *In quo pessimi locum optimum obtinent*: The Plaiers haue the best Roome, and the worst are sometimes best provided for. Go through Citty & countrey, thorough the Courtes and Church, and who so busie as *Zybah*? *Zybah* an Officer, *Zybah* an informer, *Zybah* in fauour, *Zybah* with tales, and *Zybah* with giftes, carryeth no small Countenance, *Zybah* will bee in at all, though hee get not all. What *Zybah* doth in the Citty, you best know: What in the Court, I know least: but what he hath a long time practised in Church, I may not pretermitt.

\* *Lambert.*

p *Malac, 3.*

It is an old complaint, that *Zybah*, or some such as he, incroched vpon the fat of Church-iiuings, like a Religious Monk, \* by impropriations, but that was in darknesse: And euen now in the daies of light hauing onely shifted his apparell, he holds them still like a Gospeller. A God-spoiler (I may say) for so sayth the Lord in *Malachy*: p *In tithes and offerings yee haue spoyled me.* *Zybah* hath hadde many a fling at the



the Byshoppes and Gouvernours of the Church, sometimes by scurrilous iestes, railing their persons, Sometime impugning their Authorities as vnlawfull: sometime subtilly plotting the diuision of their Reuennewes, vnder pretence of bettering the maintenance of inferiour Ministers: At all times by fits petitioning to *Parliament* or *Prince* against the, whereof no doubt our *Kingly David* hath had experience, since his first entrance by *Twede*, till this present howre. And although *Zybah* cannot by all these trickes obtaine an *Imperiall becke* to countenance him, yet like a crafty Foxe he hath gotten a populer *breath*, to applaud his deuises in some sort, while he prepareth the people by inuectiues and Libels, to wish for, or with false promises; yea, and idle *Prophecies* to looke for, the ouerthrowe of that estate. By Prophecies did I say? They are stale trickes in Popery, but strange vnder the Gospell: yet giue me leaue to acquaint you with a new *Spell* and *Prognosticate*, issuing, no doubt, from the same Spirite, that once vrged the Prophecies of

A Petition to Of a *Pierce Plowman* and *Chancer* against  
her Maiesty. the state of Bishops. And thus it runs in  
P. 34. the mouthes of many :

K. H. the 9.

*King Henry the Eyght*  
*Puld down Abbeyes and Celles :*  
The next of that name,  
*Shall downe with Bishops and Belles.*

*Bass. epi, 77*

A very ding-dong indeede, sounding  
in the peoples eares, to make them holde  
there expectancy in breath, ioyning By-  
shoppes and Abbeyes, as true men and  
Theeues, promising an ouerthrow of the  
one, as wel as of the other But their foun-  
dations are not alike. Abbeyes were buil-  
ded on the Sand of mens selte-will, and  
selte-merits; bishoppes on the *Rocke* of  
Gods word, for their functions and cal-  
lings, & on the fauour of Christian Prin-  
ces, for theyr honour and double mainte-  
nance. Whereof our religious *Dauid*, is  
so farre from listening to *Zybah*, and de-  
molishing the *Pillars of the Church*: (who  
as Saint *Basil* saith) *are Prominentes in*  
*mariscopuli, Indignationem & furorem he-*  
*reticorum*



*reticarum undarum suscipientes: As Rocks and promontaries in the sea, incountring the rage of all hereticall waues, and so breaking them, that they trouble not the Land: that as an Angell of God he prouides for them, not onely protection of their persons vnder His wings, but also against all Alienation and diminution of their possessions, wherby their authority may be strengthened,* <sup>1 Anno. R. I. primo. c. 3</sup> *and Zybah put quite out of hope, to diuide the spoiles, or quarter the lāds of Bishopprickes.*

And thus are the *Graund Captaines* of the Army prouided for: *Fortunati senes, &c.* But still many of the Souldiers, like so many *Lame Mephiboseths*, maimed in theyr tithes and maintenance, cannot obtaine so much as an euē partage and moitie with *Zybah*, of those Impropriated liuings, and alienated Leases, that seeme *Iure diuino & humano*, to belong to the Church. But why doe I speake any more of these matters? Not surely as <sup>1 Iam. 4. 2.</sup> Impatient, or murmuring, or as those that *Enuy and haue Indignation and cannot obtaine*: but to shewe what a perpetuall

mischiefe, *Zybah* can suddainly contriue, which may bee impossible almost to reforme without wrong doing againe, on the other side ; touching indeede our wronges, but referring all to Authority, who best knoweth her times and seasons . In the meane time *Praying* to them that *Prey* vpon vs, That the Lord would not lay this sinne to them , nor to the charge of our whole Nation , as he did in *Malachy* vnto the *Jewes* : *" Yee are cursed with a curse, euen the whole Nation.* Contenting our selues to be abased, to be stinted with halfe, or lesse then halfe, seeing our Lord and King is come in peace : seeing vnder him , wee haue the Gospell, the free vse of our ministry, Christs Kingdome continued, a ioyfull peace, a royall succession established : *Etiam omnia tollant* : Let them take al. And thus by our example of patience , I haue lead you from the *Pleasure* of the King, to the *Resolution* of *Mephiboseth*, a loyall Subiect : Let him take all, &c.

2 In which resolute acceptance of his, what shall I commend ? His gentlenesse  
in



in answering? Or his patience in suffering losse & suspition? Or his bounty in yeelding all, frankly as a King, for the Kinges sake? Or his reuerent loue to his Soueraigne? Which all shoue themselues in the reason and ground of his Magnificent offer: *Seeing my Lord the King is come home in peace.* And indeede all in him are commendable in the highest degree of Contentment.

Some would haue replied with tearms rough and vnreuerent, but hee with a soft answer putteth away displeasure. Others would haue murmured, and though they had beene formerly much graced and enriched, yet such a iogge and crosse as this, would haue dashed out of their remembrance all former fauours, and haue made them as Children, wayward and implacable. Others would haue respected their owne particuler, more then King or countrey, his peace or safety: no longer shold hee haue beene theyr King, then hee had pleased their humour: but he is more honourably respectiue of his Soueraigne, then of al his fortunes beside: Some again

2 Sam. 20, 1 like *Shebah*, would haue set *A Trumpet*  
*to their mouth*, and excited others to Re-  
 bellion, with their clamorous out-cryes  
 of Iniustice: or like *Gowry* for some sullen  
 conceit, haue hazzarded King and state,  
 and sought the confusion of al. (The near-  
 nesse of the day, and the mention of *Gow-*  
*ry* may put vs in minde, to prayse G O D,  
 as for other deliuerances, so especially  
 for this, wherein the life of our Soue-  
 raigne, euen in the mouth of the Lyon  
 was preciously preserued by the King of  
 Kinges, and not a bone of him broken.)  
 But *Mephiboseth* comfortes himselfe with  
 the prosperity of a gracious King, with  
 the publique wealth and ioy, which he  
 preferres before his priuate greefe or  
 commodity. Aboue all, wee may ad-  
 mire his moderation of minde and æ-  
 quanimity in this point, that hee grates  
 not vppon the Indignity, that wicked  
 men should prosper, that *Zybah* a false  
 and perfidious Seruant, a base fellowe,  
 should holde in with the King, and in-  
 ioy his fauour: that a lewde Sycophant,  
 a flattering Parasite, a contemptible per-  
 son

This was prea-  
 ched the 2. of  
 August.



son should thus bee graced. In this point, beside his Landes and substance, prostrating his very stomack and affection at the feete of his Soueraigne, a thing almost impossible for flesh and bloode: *Let him take all.*

How answerable to the counsaile of the Holy-Ghost by the Preacher, is the carriage of *Mephiboseth*: \* *If the Spirit* \* *Eccle. 10, 4*  
*of him that ruleth, rise vppe against thee,* *Horat:*  
*leau not thy place: Locum virtutis,* The place of thy duety, loyalty, and obedience: for gentlenesse pacifieth great sins. It hadde beene VVisedome, by fayre meanes to haue made his ovvne peace, if hee had offended: but novv without any offence giuen, but rather wrong receiued, in such lowely manner to make fayre vweather, is a compound vertue admirable. But *Quadratus lapis, &c.* *In Psal. 89:*  
*square Stone, vvhich vway soeuer you*  
*turne it, standeth firme, sayth Saint Au-*  
*sten.* A Christian must bee a square Stone; vpright and setled, which way soeuer it is cast. And such is this *Mephiboseth*, Lame in his feete, but not in  

C 3
his

1. Cor. 13.

his affections, expressing to the full, those excellent properties of loue, which Saint Paule hath gathered together as *A bundle of Mirrhe* y *Loue suffereth long, is bountifull, enuieth not, doth not boast it selfe, is not puffed vp, disdaineth not, seeketh not her owne, is not prouoked to anger, thinkes not euill, suffereth all things, indureth all thinges*. Who euer practised better that precept of our Sauour, since it was vttered, then *Mephiboseth* did before? *Whosoever shall smite thee on the right chceke, turne to him the left also: If any man will sue thee at the Law, and take away thy coat, let him haue thy cloake also: for thus, when halfe is taken away, he resignes the whole: his Lands to his aduersary, his hart to the King, Let him take all: seeing my Lord the king is come home in peace.*

Now followeth the reason and ground of his contentment, his patience & bounty, which is the *Safetie of his Lord & king*, both as he is, his private benefactor (my Lord:) and also the publike Father of the Common-wealth (The King.) Men are content to hazard many members to saue their



their head, many rich Commodities for  
 a chiefe Jewell of price. The principall  
 member and chiefeſt Jewell of a King-  
 dome is the *King*, eſpecially ſuch a *king* as  
*Dauid*. *z Sicut decem millia noſtrum*, as *z* 2 Sam. 18, 3  
 ten thouſand of vs: as his people acknow-  
 ledged, when they were more carefull of  
 his ſafety, then of their owne. *a Lucerna* *a* 2 Sam. 21, 17  
*Israëlis, The light of Iſrael*, was *Dauid*: the  
 quenching of whom, had beene, as the  
 Sunne-ſet, a time of darkeneſſe and hor-  
 rour to their Subiectes. The *b Annointed* *b* Lamēt. 4, 20  
*of the Lord, is the breath of our noſtrils*, ſaid  
*Jeremie of Zedechias*: as though when the *c Calvin.*  
 courſe of his life were ſtopped, the hopes  
 & comforts of the whole kingdom ſhould  
 haue bin ſtrangled. Vpon whom therefore  
 ſhould be all the deſire of *Iſrael*, but vpon  
 the K. as beeing the ſumme totall of our  
 reckoning, the light & breath of our liues,  
 the nourisher of our peace, and nurcing  
 Father of the Goſpell? His victories, his  
 deliuerāces, his ioy, his long life, his peace,  
 his iſſue, ſhould be the chiefe contents of  
 our Praiers, & contentment of our harts.  
 And this was the ground of Mephiboseth,

for his patient acceptance, and bountifull offer made to his Lord and King. In briefe, as though he should haue saide: It mattereth not, what is done to (d) *A dead Dogge* (for so before hee called himselfe) *So as the Lyon be quick*: It skilleth not for a lame foot, such a Subiect as my selfe, so as the head be safe & sound. *Let him take all, seeing my Lord and King is come home in peace.*

Who doubteth now, that this was a liberall graunt of a free-hearted Subiect, which being priuate, yet was preiudiciall to no mans right, but gaue true testimony of his Innocency, and vnspotted loyalty; of his vndoubted loue, of his meeke Spirit, ready rather to receiue wrong then doe any, and of his wisdom withall, that willingly would not contend with his superior, who hadde beene so fauourable a *Lord* to him, and was so gracious a King to all. Howbeit (giue me leaue to tell you) the outward practise and imitation of this in all persons, vpon all occasions, is not necessary, nor safe, nor perhaps lawfull. Because *Abraham* yeelded to *Lot*, it is not  
necess-



necessary alwayes, that the Elder should  
 yeelde to the younger, the greater to the  
 lesse, for so the Inferior, might learne fro-  
 wardnesse and obstinacy. Neyther is it  
 necessary, safe, or lawfull, that Kings and  
 Princes should subiect theyr estate and  
 royalties vnto vsurping, Popish tyran-  
 ny, in ouer much humblenessse of minde,  
 which was the poison that made the pride  
 of *Rome* to swell so bigge. It was not *Safe*  
 for *Salomon* to yeeld to the suite of his  
 Mother *Queene*, though much respected,  
 when shee intreated that *Abishak the Shu-*  
*namite* might bee giuen in marriage vnto  
 his Brother *Adoniah*, beeing a matter of  
 most perrillous consequence to the King,  
 and his Crowne setled vpon his head, by  
 Gods appointment. And for persons in-  
 ferior, although for peace & charity sake,  
 they ought many times to abate of the  
 extreimity of *Meum* and *tuum*: Mine &  
 thine: yet S. *Paule* reprooueth too much  
 deiection and basenes in the *Corinthians*,  
 euen to theyr Teachers, taunting them  
 thus: *I see suffer, if a man bring you into*  
*bondage, if a man deuoure you, if a man take*  
*your*

1 King 2,  
21.

2. Cor. 11,  
20.

*your goods, if a man exalt himselfe, if a man smite you on the face.* What would he haue said to our superstitious *Romanistes*, that suffer themselues to be made slaues in bodies and Soules, to an vsurping spirituall *Father*, who dooth tyrannize *ouer their Faith and Conscience*? Who deuours the Soules, nay, the liues and states of so many imployed in his damnable seruices? Who exalts himselfe aboue al that is called *G O D*? Who offers to smite and destroy, not the *Faces* onely of priuate men, but the *Head*, the chiefeft maintainers of our peace, and the Gospel?

Againe, Subiects to their Princes, although aboue their tributs, and customes, they hold nothing too dear for a gracious K. if his necessity require it, neyther may  
 2 *Ambrose.* resist the exactions, no nor of a *Tyrant*, & *A Iulian and Apostate*: yet in matters of Religion the limits of our concession and permission is stinted and bounded. In all other thinges it is sufficient, that wee demand *Quis*, who is it, the king? But in Religion we may examine *Quid*? What is it, lawfull or no, that is commaunded.  
 When



When *Naboth* was but asked by his king to sell his Vineyarde, or change it for a better, he was so far from saying: *Etiam omnia tollas*: Take it: that contrary hee <sup>h King 21, 3</sup> saith <sup>h</sup> *Absit mihi à Iehouah. The Lord keep me from it.* When *Haman* a great Officer in the Court of *Ahasuerus*, expected i O- <sup>i Ester 2, 3</sup> beifance of *Mordechai*, as well as others, hee would not so much as bend the knee vnto him. The Reasons were, neither disloyalty in the *One*, nor wilfull obstinacy in the other. *Naboth*, who neuer so much as resisted the wrongfull proceedinges against himselfe, by the kings supposed authority, yet would not yeelde not to the alienation of his Vineyarde for his conscience sake, beeing grounded vpon that expresse law of God, *Leuit. 25. Which forbade any man to cut off his Land, by sale from his Famely, or to sell it but for Neede, & then so to sell it, that it might returne as Free againe in the Iubile.* And *Mordechai*, who was so vigilant and faythfull, in the discovery of <sup>k</sup> *Treasons* against the *kinges person*, who neuer was Authour to the <sup>k Est. 2, 23.</sup> *Iewes*, though they were in multitude many,

1 Brinsius.

Exod. 17

Ester 8, 8

many, to withstand the cruel Ediſt againſt all theyr liues, ſaue onely with Prayers, Interceſſions and faſting, yet would not ſo much as *ſtaupe*, or afford a *Knee*, as ſigne of reuerence, to *Haman*, in regard he was one of thoſe curſed *Amalechites*, whoſe *Name* the Lord would not onely himſelfe vtterly *extirpate*, but had commanded the *Jewes* alſo to *Roote out from vnder Heauen*: by which command, they vvere to ſhow no ſignes of peace or humility to them, but all hoſtility. Religion therefore made the one forbear the graunt of his Vineyarde to his King, and the other his curteſie to an aduanced Infidell, already branded and ſentenced to deſtruction by the LORD, vvhich notwithstanding hee would not effect by his priuate commotion, but by the royall Authority of the King <sup>n</sup> which he obtayned at the laſt.

But vnder the Title of Religion, many thinges paſſe that are of different conſideration. For firſt, there be matters of *Fayth*, and *Morrall Duties*, which a Chriſtian is bound to beleeue and obſerue, with.



without any tergiversation or halting. Secondly, Indeterminate *Ceremonies* attending the service of GOD. Thirdly, for speciall *Functions*, for the propagation of that service. Fourthly, *Ecclesiasticall endowments*, to feed, cloath, & maintaine those functions from the want & scorne of this world.

Touching the first, wherein the very maine substaunce of Religion consisteth, being pointes of *Fayth*, and *Morall-Duties*, they are indeed, *Vinea Dei*, The Vineyard of GOD, and that which we must keepe vnto the death : and in them the rule of the Apostles holdeth vnto the death, who appealing vnto the very Consciences of the Rulers themselves, badde them iudge, *Whither it were right in the sight of GOD to obey them rather then GOD himselfe*. Against the expresse commaund of God, in his *Right*, to himselfe reserued, there can be no yeelding to friend or father, to King or Keisar. In such case, neyther may Prince yeelde his *Petitioners* a *Toleration* or *Interim* : The Subiect, that othervvise must

• AG. 4.19

must prostrate himselfe to his Prince, and obey him in soule, yet in Idolatry not bend a *knee* for his princes pleasure, nor leaue a *boofe* out of the necessary seruice to be offered to the Lord, nor let goe the *Cuppe* out of the holy Supper, nor the *water*, or wordes of Institution out of *Baptisme*, nor the name of *Iesus* out of their preaching or profession, which was the case of the Apostles before spoken of

*Nullam syllabam diuinarum scripturarum in discrimen venire patiuntur ijs innutriti* saith S. Basill: *Not a sillable must we suffer to be endangered by our tolleratio, subscription, approbation or silence in the Scriptures of truth.* Or as *Nazianzen* reporteth his speech, *Nos, cetera humiliores sumus omnibus hominibus: ubi verò de fide, deque Christi pietate agitur, minime timidi aut humiles apparemus*: In other thinges we are more humble then any men, but when our *faith*, & the Religion of *Christ* is in question, we shew our selues neither humble nor fearefull: *Tuo modo, potestate contra me utare: Vse your power against me* (saith he to *Modestus*, a man of great authority)

¶ Theod. lib.  
4. cap. 19

¶ Nazianz.  
in Monod.



thority) *nunquam persuadebis, &c.* you shal  
 neuer perswade, no nor constraine me to as-  
 sent vnto your sect, and impiety, which was  
 the *Arrian* heresie. A reason of his Con-  
 stancy, the same Father hath exprest in  
 another place, from the words of our Sa-  
 uiour: *Heauen and Earth shall passe, but my*  
*wordes shall not passe, no not one Iot or tit-*  
*tle of them, after this manner: Non est hic*  
*differentia, non est diuisio, nihil vsquam ex*  
*toto relictum est: Heere is no exception, no*  
*parting of stakes in the word of God, nothing*  
*at all is left to our owne pleasure or curtesie,*  
*we must giue vnto God, that which is Gods,*  
*which must be so done, that we fayle not*  
*in yeilding that to Cæsar, which is Cæ-*  
*sars neither. But S. Austen putteth the case*  
*Si aliud Imperator, aliud Deus, If Cæsar*  
*command one thing, and God counter-*  
*mand the same, what then? Suppose Cæ-*  
*sar say, Solue tributum, Pay thy Tribute,*  
*esto mihi in obsequium, yeeld thy seruice and*  
*obedience; yea, suppose that which S. Am-*  
*brose likewise propoundeth, that Iulian a*  
 wicked Emperor biddeth Christian soul-  
 diors, lead forth mine Army against such

*Prefat. de  
Indicio dei*

*Augu<sup>st</sup>. de  
verb. Dom. 2  
Mat. serm. 6*

*Com. in  
psal. 124*

a Nation, fight for mee: The Answer must bee. *Rectè quidem, &c.* It is right, I owe tribute, I owe service, I must obey, yet not when my service is Idolatry, there I am forbidden. Who forbids? A greater power. *Da veniam: tu carcerem, ille Gehennam,* thou threatnest Prison, he threatens Hel; as though he should say, thou canst but kill the body, he Soule and Body. Whence it appeareth, that all our Obedience must be, not *saluo ordine*, (as Popish Bishops had wont to play fast and loole, in their oaths to their K.) but *salua fide, salua Conscientia, salua Innocentia*, That, whatsoever become of our goods, Landes, Dignities or life, we should keep our Faith, our Conscience, our Innocency. Our Faith in Baptisme professed to the Trinity, that Faith which Saint Iude sayth <sup>u</sup> *Was giuen vnto the Saints*, in his time: not that new and vp-start fiction, which the Romanists call the *Catholike Faith*, beeing the same rather described by Saint Iude, which teacheth to despise gouernment, and speake euill of them that are in Authority, as do the raging Iesuits, who follow the way of murde-

<sup>u</sup> Iud. ver. 4.

Verse 8.

Verse 11.



murdering *Cain*, and are cast away by the  
 deceit of *Romish Balaams* wages, perishing  
 in the gainsaying of *Cove*. Sauing our con-  
 science grounded on the feare of God and  
 his word, not vpon the vaine Traditions  
 of men. Sauing our Innocency limited  
 by the will of the Lord, which teacheth vs  
 to vse our *Faith* in patience as a *Buckler* a-  
 gainst the *Fiery Dartes* of Sathan, and the  
 stormes of the Worlde, not as a *Sword* a-  
 gainst the *Ordinance of GOD*, and *Liues* of  
 temporall Princes. Now, that which thy  
 lawfull Prince, apparantly ordayned of  
 GOD, may not obtaine at thy hand,  
 wilt thou grant ouer to an vsurping Pre-  
 late? Wilt thou for the *Pope*, or *Bishop* of  
 Rome alter thy *Fayth*, include his ouer-  
 reaching Tyranny within thy *Creede*, ad-  
 mit his bloody and Treasonable *Bulles* to  
 affright thy *Conscience*? Wilt thou haz-  
 zard thine *Innocency* with periury, with  
 disloyalty, with rebellions and murder? \*  
*Siccine audis hominē, surdus Deo?* dost thou  
 so obey that mā of sin, that thou art deafe  
 to the manifest and vndoubted voyce of  
 God in his Lawes? y *Ioseph* left his clock in y *Gen, 39, 13.*  
 D the

August.

<sup>2</sup> August. de  
verb. Dom. 2.  
Math. serm. 6.  
acuit neuacu-  
lam, unde ca-  
pillis radat, non  
unde caput in-  
cidat.

<sup>2</sup> Aug. epi. 118

the hand of his Mistris, alluring him to lewdnes, & fled, neyther would he haue yeelded to such a motion, had she cōmanded him; neyther yet did he rescue himselfe from Adultery and daunger, by violence against her person, nor faile in other duties requisite, but with hazzard of his Name, life, and liberty, he made an Innocent escape, *Cum meliore pallio castitatis, To preserue his better Garment of chastity.* So to preserue our *Conscience* and *Innocency*, let vs leaue all: all our goods, to keepe our chiefeft good, forsake men and worldly Masters, to cleaue vnto God our Mayster aboue; bee ready to forgoe the earth, to be sure of Heauen, be content if Authority sharpē the *Razor* against vs, *To loose our baires*, that we may keepe our head safe, our Fayth, our Christ, our Religion, our Innocency vntouched. And thus in our Faith and Morrall duties, vve are limited.

But nowe in Ceremonies, attending our Religion in some sort, yet left indeterminate by Scripture, being neyther (a) *Contra fidem*, nor *Contra bonos mores*, against



gainst fayth or Morall duties (as speaketh Saint *Austen*) neyther *Purè bona*, nor *Purè mala*, neyther simply good, nor simply badde, but (b) *Media*, Indifferent: let the Prince inioyne or inhibite, establishe or a-bridge all or some: *Diruat adificet, mutet quadrata rotundis*: Let him disanul or ratifie them, let him chaunge square into round, sitting into kneeling, white into blacke, blacke into white (if in his wisdom hee see cause: ) *Etiam omnia tollat*, let him doe his pleasure, I must submit, I must subscribe. If I were in a *Popular government*, the peoples *Custome* ought to sway me; if vnder a *Princes Jurisdiction*, his *Constitutions* ought to præponderate and ouerwaigh my *Fancy*, my *Credite*, my *private will* and *Custome*, and teach mee what is *decent* and *decorum*. For in those thinges, wherein my heauenly Lord hath left me a liberty, the same Lord hath left also a liberty to his *Church*, and to the *Gouernors* thereof for *Edification* and *decency*, to dispose and alter at their best discretion. In this kind Saint *Austen* graunteth (c) *Observationes liberas*, The Obser-

*Barnard: de subiect, voluntas*

*Epi. ad Iames*

*uation* to bee *Free*, not that euery Man may doe what hee list, without respect of locall custome, or contrary practise of Authority, but that euery Christian Church or Gouvernour may establish or abrogate, and euery Subiect obey without daunger of Soule, so long as those vsages are freed from the opinion of Gods necessary seruice, and perpetuall necessity: as in this Kingdome, where, though the Prince inioynes them, yet hee leaues a freedome of not vsing them to other his Dominions, and to the forraine Churches at Peace and Fellowship in Faith with vs vnder his protection: which neyther he would, nor iustly could, if he esteemed them inseparable accidents in Gods seruice, and not matters of order and decency onely.

*a Tom. 3. select.  
declamat.*

And of this mind was that godly learned man *Melancthon*, when the Church-revurers of his time accused him of (d) *Inconstancy*, of *Declination to Popery*, of the *losse of Christian liberty*, and hauing *Plausus & studia multitudinis*, *The applause & fauour of the multitude*, lest the Churches empty,



empty, and threatned theyr Princes vwith  
*sedition*. For thus hee resolues vpon  
the point : *Alia onera duriora, &c.* O-  
ther harder burthens must wee endure then  
a linnen Garment, for the peace of the  
Church. And therefore I confesse (sayth  
hee) that for those decrees which Princes  
haue thought good to propound, for auoiding  
of disconformity in rytes Ecclesiasticall, I doe  
perswade, that the Churches, should not bee  
lefte destitute and solitary : That is, That  
neyther Pastors should leaue their flocks,  
nor theyr Flockes forsake the Pastor of  
their Soules, the publique Assemblies &  
seruice of G O D, and Sacramentes, for  
those thinges that are (*Sine Impietate*)  
without Impiety, imposed vpon them.  
And in suchlike matters the pleasure of  
our King and Gouvernours, who best  
doe know what is fit for peace, decency,  
and order, ought to ouersway all *Desire*  
*of Contention*, and determine those Con-  
trouerfies which are rayfed by our dis-  
contented Bretheren, that are rather  
*Futiles*, then *Vtiles*, friuolous, then fruit-  
full.

D3

3 A

3 A third branch wee obserued, vvas of *Functions Ecclesiasticall*, seruing more necessarily for the propagation of the *seruice of God*. Wherein we briefly consider the generall *Institution* of men sette apart and separated for that seruice; called *Byshops, Elders, Pastors, Teachers, and by such like Names*, who haue alwayes originally beene distinct, first amongst themselves, secondly, frō other people. First amongst themselves, as *Greater and lesse, Captaines and Souldiers* (for so Saint *Hierom* calleth them :) Some having power of iurisdiction and ordination *To<sup>c</sup> redresse thinges amisse, and ordaine Elders* (as *Titus* hadde) together with their Ministry; some onely hauing power to labour in the word & Sacramentes. Secondly, from other people they haue beene distanced, not so far, *In regione dissimilitudinis*, as the Papistes made them in Name and priuiledges, as though they were the onely religious, & spirituall men, the onely *Cleros*, the inheritance of God; all others, base, fordid, prophane, secular, laicall and Idiots, but in a degree of precedency, by reason of their

e Tit, 1,5.



their spirituall function and calling, being set apart vnto the worke of the Ministry, and in that regard truely called *Cleros*, or the peculiar inheritance of the Lord, *Exo<sup>xi</sup>* principally and especially as the *Leuites* in the old Law. *Deut.* 10. 8. 9. Not excluding the layty, but that they also are the Lordes inheritance in a more generall sence, as *Deut.* 32. 9. So also are they called spirituall men, as types for their life & learning going before the flocke, vsing their functions and Authority to *Edification*, not to *Destruction*, in *Peace*, and not in *Faction*.

Now in these Institutions and distinctions, their may be no *Tollat*, *No taking away*, but *An abfit*, *God forbid*. The great *Nursing-Fathers* of the Church, cannot behead the Church of those superiour degrees, or of these necessary distinctions amongst *themselves*, or from *Others*, being so materiall, that if the greater should be driuen out by the Name of *Bishops*, the old Authority would againe be admitted vnder the new Maske of *Superintendent*, or some such title. For it is not mans wise-

dome tending to popularity and parity, that is able by any *Nouell Inuention* to better those Institutions of the Holy Ghost, for gouernment in the Church. Neyther againe can it be lawfull for Prince or Magistrate by himselfe, or other vnqualified persons to intrude vpon the Execution of offices appropriate to the Ministry, more  
 12. Chro, 26. then it was for *Vzzah* to burne *Incense before the Lord*. Although for the particular persons administring those Functions, the case is otherwise.

Kings and Magistrats may command them to doe their duties, must punnish them for neglect of the same; may depose and depriue the greatest of them from theyr places, as *Salomon* did *Abiathar* the high Priest, and placed *Zadok* in his roome. Saint *Austen* himselfe, and with him almost <sup>b</sup> thirty Bishoppes beside, of meer Charity, and modesty, agreed, either to admit  
 b August. de  
 gestis cum E-  
 merito. Partners into their Sees, or else, *Pro Christi unitate Episcopatum deponere*, For The vixity of the Church to lay downe their Bishoplike Authority. And thus those men of God reasoned with themselves: did Christ  
 de-



descend from Heauen into our human members, that we might be his Members; Et nos de Cathedra descendere formidamus? And are we afraide to come downe from Our Seas to preuent diuision in Christes Members? The like zeale was in Gregory Nazianzē against himselfe, to auoid the church troubles impendent; which maketh him thus to speake: *i* Si propter me est ista tempestas, tollite, et mittite me in mare, et destinat à vobis cōquassatio: If this tempest be, by reason of me, take me, & cast me into the sea, (like Ionas) and so let this tēpest cease. Such is the depth of loue in faithful BB. and pastors, resembling the true <sup>k</sup> Mother, who <sup>k</sup> 1 King 3. rather giues the *Lining Child* whole away, then suffer it to be *Diuided*: and although their life is *1* Not dear vnto them, so as they <sup>1</sup> Acts 20. may fulfill their course with ioy, and the ministration which they haue receiued of the Lord, and could finde in their hearts, to impart their very Soules for their people, because <sup>m</sup> They are dear vnto them: yet con- <sup>m</sup> 1 Thes. 2. trariwise to do them good, for their peace and benefite, they are ready to giue ouer their liuings, their places, and titles.

Thus

Thus were those, that were best worthy to keepe their honors, most willing to resigne the, not of any morositie & frowardnesse, but of meere Charity, making an offer of theyr Byshoppricks, as *Saint Paul wished himself to be separated, and the Galathians could haue parted with theyr eyes,* not that any such thing was commodious or expediēt, but rather the contrary. And surely, great & apparant must be the commodity of the Church, which shall make vs voluntarily leaue our charge and ministry: Nay, great should bee the cause, that might inforce vs thereunto. Wherefore it is to be pittied, that our discontented Brethren, seeing no tort is offered to theyr Conscience in the maine pointes of Fayth or morall behauour; no benefite, (but much damage to their flockes, by their owne confession) should so easily relinquish them, as *λειποτάλαι* ranck-breakers, as though Souldiers should leaue theyr fellowes and Captaines, for the fashion of their March and colours prescribed. Why should any contentious disposition, or priuate opinion, respect of popular

<sup>n</sup> Rom. 9, 3  
<sup>o</sup> Gal. 4, 15

*Ἰδοὺ ἡ ἀποκρίσις  
 Melanctho.*



lar credite, make vs to worke our owne  
expulsion out of the Haruest of the Lord,  
being so great and so ripe? I speake not of  
the losse of liuinges, for many had rather  
part with their maintenance and meanes,  
then their fancies & conceits, imbracing  
them, *Non quia vera, sed quia sua*: not be-  
cause they are true, but because they are  
their owne; and that more is, their eldest  
and first begotten opinions; and which is  
most of all, much commended of many  
their followers. And it may be their *glea-  
ning is better then the Haruest of many la-  
bourers*, who are faine to beare the bur-  
den of the worke, and may not for theyr  
Conscience giue it ouer. Thus much for  
the functions of the Church, and the de-  
grees and distinctions not to bee abroga-  
ted by any mans Authority: yet in parti-  
cular persons sometimes vppon great oc-  
casions, although not rashly to bee alte-  
red.

Augustine

4 Beside all these; Religion hath hir  
maintenance and endowmentes Ecclesi-  
asticall, to feede and cloath her Ministers  
from the scorne and want of the World:  
partly

partly by tythes due, *Iure diuino*, by Gods Law ; either precisely, or at the least proportionably : partly by the bounty of Princely Benefactours . And those now consecrated to holy and religious Vses, touching their Collation and disposition, no doubt, belong to temporall Princes , who are *Nurcing-Fathers of the Church*, the *Stewards* of her maintenance, for so was *Constantine*, *A keeper and distributor of Church goodes*, not as one that

¶ *Optimus est dispensator qui sibi nihil reseruat. Hieron.*

¶ *Kept them to himselfe*, or distributed them to any prophane vses, but that hee kept and preserued them in their right course, and disposed of them to those that were best woorthy, and fittest for their sufficiency in manning of holy Duries . As it is the chiefe Magistrates office, to preserue euery man in his right, and the possession of his owne ; so especially to protect the Church in her necessary liberties, and endowments, because as *Optatus* sayth *Respublica non est in Ecclesia, sed Ecclesia est in Republica* . The *Common-wealth is not in the Church, but the*

¶ *Optatus*



*the Church is in the Common-wealth,*  
and therefore by the Gouvernours and  
Lawes thereof to be fenced and guarded,  
being her selfe a ward and Pupile, *In tem-*  
*poralibus*, vnto her princely Foster-fathers  
in this world.

It is very true, that Rulers ought  
not to appropriate vvithout dew com-  
pensation, the Reuenevs of the Church,  
much lesse to bestowe the Tythes alot-  
red to the mayntenance of the Ministe-  
ry vppon theyr Officers, or Seruauntes  
of State: yet power they haue to see the  
right Employment of them, and if any  
occasion doe require, to translate such  
goodes and Reuennewes misse-employ-  
ed vppon false Teachers, vnto those  
that are *Orthodexe*, and faythfull Distri-  
butours of the Mysteryes of our Sauour  
Christ.

*So did the Christian Emperours ordayne*  
*by theyr religious Lawes, that whatsoe-*  
*uer was helde vnder the Name of those*  
*Churches, that were of Donatus part,*  
*should passe ouer vvith the Churches them-*  
*selues*

*Augustin.*  
*ad Bonifac.*  
*Epist. 50.*

*selues vnto the Catholikes.* And yet for all  
 this, as it was lawfull, for *David to eate of*  
*the shew-bread vppon necessity,* So, in such  
 cases, no doubt, where the Prince *Bona*  
*fide* hath neede of them, for his honest,  
 publike, & vrgent occasions of the king-  
 dome, hee may demaund the halfe or the  
 whole: and the Incumbents must yeeld,  
*Etiam omnia:* Euen *All*, if neede require.  
 Howbeit, I must cōfesse that this point is  
 diuersly disputed of: And yet the Cōclusi-  
 on is most currant amongst the learned,  
 that *Ecclesiastica bona*, goods of the church  
 may not be alienated by the Incumbents,  
 because they are not their owne goods,  
 but vppon trust committed vnto them by  
 the Church; which then especially is true  
 in my vnderstanding, when the principall  
 Member of the Church and Common-  
 wealth, hath bestowed these endowments  
 vppon a Parson selected, for his mainte-  
 nance while hee ruleth or laboureth in  
 thinges spirituall, and for his disposition  
 to vses necessary, as occasion shall bee of-  
 fered. But surely, this cannot bee so gene-  
 rall, but it suffereth some exceptions. It is  
 true,



true, Saint *Austen* perhaps was ouer-flex-  
ible, in Charity, yeelding to leaue the <sup>u</sup> *Possession* of the Church to the people, for  
the satisfiing of some populer scandall &  
suspicion : and indeede, neyther had hee  
authority of himselfe to doe it, neyther  
the people any power to accept of such an  
offer. Saint *Ambrose* on the other side, re-  
fused stoutly to yeelde his *Oratorie* to the  
*Emperour Valens*, demaunding it for a  
wicked employment, & yet the same *Ambrose*  
was flatly against the practise of *Romish*  
Prelats, for he did not keep any forcible  
possession against the *Emperor*, though  
Hereticall, but further, hee teacheth that  
Kinges and Princes may vse the goods of  
the Church, <sup>y</sup> *urgente Necessitate* : theyr  
Necessity vrging vnto it. The same *Ambrose*  
for the Redemption of Captiues, <sup>y De Basilic. tradend.</sup>  
was bold to sell the goodes moueable of  
the Church, the very (z) *Sacred vessailes*, <sup>z De offic. c. 2.</sup>  
affirming, that the liues and Soules of  
Captiues were more precious in the sight  
of God, then any golden Ornaments; &  
alledging for himselfe the Example of S.  
*Laurence* before him, who would not de-  
liuer

liuer ouer the Treasures of the Church to the *Emperour Decius*, but gaue them to the poore, the blind, and the lame, who are the Treasury wherein the Almes of the Church shal no doubt be put, and for whom one part of her riches ought to be. To these cases of exception let mee adde one more, set downe by <sup>2</sup> *Peter Martyr*, and I will conclude. If it be lawfull for a man to giue *Skin* for *Skin*, and all that he hath to saue his life; and if it be commendable in the Steward of a Noble man, his Master and Lord being taken captiue, for the redemption of his Lorde, to sell his Maisters goods: much more may it bee lawfull and good Pollicy, when the Church is in preece and bondage vnder a Tyraunt, who for conscience will not command and maintaine the Seruice of God in his kingdome, but for lucre and gaine wil permit the same; euen with sale or alienation of Church-goods & Lands to procure a freedome of Conscience, and of the exercises of Religion, wherein eternall life is contained. Briefely thus then: Although it bee vnlawfull rashly,  
for

<sup>2</sup> Pet. Mart.  
in 1. Reg.



for feare or flattery, willingly to consent to the alienation of the Church-endowments, or for aspiring Church-men in the prehension of Honours and appetite of Titles, to let slide their Manors & possessions, or at all to consent that they should be translated to wicked uses: yet is it not unfit in the publique want of Prince or Country, having no other means of supply, nor for the necessity of the poore in a point of great extremity, nor for the redemption of the free use of the Gospell vnder a Tyraunt, to come off with this Grant, of *Tollat omnia*: Let him take all. And thus we behold first how wee must be strict and precise in matters of faith & morall duties. Secondly, how in Ceremonies vndetermined (wherein some men shew most strictnesse) we may bee neutrall, till Authority, or the Custome of the Church wherein we liue, doth hang a waight vpon them. Thirdly, how farre in Church-functions we must hold, and when wee must yeild: Lastly, what wee are to practise in the goods and possessions of the church, who, as sae is some-

E

times

times bountifull to her Princes and children, so againe when shee is in want, or her Princes in peace expecteth a reciprocation of bounty from the. And they also sometimes haue so far exceeded measure in their magnificent contributions to the church, that like as *Moses* was faine to stay the *Offerings* of the people bringing ouer-much, to the Tabernacle: so the Magistrates by Lawes haue necessarily restrained immoderate gifts to the Church, as witnesseth our Statutes long ago, & the decree of the *Venetian* State so bitterly impugned by the Pope of late.

It is most certaine, that as Iustice it selfe is so bounded that shee stretch not beyond her limits: Nay, euen Liberality must be stinted, least Largition dry vpper her fountaine: so Patience, Charity, and Curtesie in temporall fauours, howsoeuer in affection may be bottomelesse, yet in effect and action, they must bee stinted with due respect and restraints. Affection in the Minister must be ready to deale his  
 1 Thel, 2, 8 very (b) *Soule* to the people, but in action it is sufficient if hee bestowe his vigilant  
 paines



paines, and deale the *Bread of life* amongst them. The people also must haue an inward readinesse, to plucke out their very *Eies*, if possible, and giue them to their pastors, with the *Galathians*: but yet it sufficeth if they yeild obedient eares to their doctrine, and due maintenance for them; making them, not maisters and heirs, but onely *c Pertakers of all their goodes*. In *c Gal, 6. 6* Alms-giuing, all in affection, is too litle: in the exercise of it, our Sauour biddeth not *Giue all*, but *(d) Giue vnto all, Non omnia, sed omnibus*: except to the *Pharisee* *d Mat, 6. 42* who *Iustified* himselfe, the triall of whose perfection was that precept or counsel of our Sauour, *c To sell all, and giue it to the poore*. *c Mat, 19. 21* And indeed, a more difficult point it is for a man to forsake all in heart and affection, then in his practise and Action. Easier it is for a man receiuing a blowe upon his right cheeke, to turne the left also, then for him to suppress all thoughtes of reuenge: Easier, to giue cloake and all to him that taketh away the coat, then inwardlie to wish his good, that doth him harme, & therefore the example of our Sauour,

*Job, 18, 22* <sup>f</sup> who *Being smittē* did not actually *turne the other cheeke*, teacheth vs for the vnderstanding of such Precepts, that *Præparatio faciendæ est in corde*, preparation & readinesse to receiue wrong or giue ouer right in Patience, Charity, or Curtesie, is in the hart and affection to be made, not alwaies in our outward conuersation, or Courts of men to be practised.

*Augustin*

But to conclude, least I make ouer-bold vppon your actuall patience in hearing, *Mephiboseth* may teach vs not onely patience and bounty in conceipt, but in action. By his example so highly valewing the safety of *His earthly Lord and King*, we may learne, first for Iesus Christ his sake, our heauenly King, for the peace of the Church, his body, and the aduancement of the Gospell, willingly to sustaine many damages on the earth. Secondly, for the fruition of a good King to indure manie grieuances without murmuring, especially seeing all things cannot be so exactly reformed heere, but somewhat must slip for hast, and passe awry for lacke of information. Heere *Zybah* may preuail, sometimes



times get all, sometimes halfe, but in hea-  
 uen he shall haue neither part, nor inheri-  
 tance. Heere honest men may passe vnre-  
 garded, good causes sometimes bee smo-  
 thered: euen *When it is peace, & when the* 8 August, tom,  
*Rulers honour the Church, cherrish Vertue,* 10, hom, 10  
*make Lawes for Iustice,* and fauor the god-  
 ly, yet there will be a kind of persecution  
 as it was in *Adams* house, in *Abrahams*  
 family, in *Rebecchaes* wombe, in *Dauids*  
 kingdome. Nowe then some particuler  
 aplication let vs extract from those three  
 notable persons spoken of, and so will I  
 leaue you to your Meditation and prac-  
 tise.

First, *Zybah* was a spider ful of venom, yet  
 from him draw this Antidote. Thou that  
 art an vnfaithfull Seruant, that priuile  
*Laieft a wound* vnder thy Master, to vndo  
 him like *Zybah*: thou that feedest vppon  
 the retaile of flattery and false Calumnia-  
 tions, that insinuatest thy selfe into fauor  
 and riches by the slander and reproch of  
 other, misleading great mens eares with  
 tales, that seekest to nourish hatred and  
 suspition betweene Lords and Tenants,

diffidence betweene Princes & Subiects; the day will come, when those whome thou betrayest and abusest, may come to hearing, and thou to shame and punishment, as *Mordecai* was aduāced to honor, and *Haman* to the gallows; if not in this life by *Ashnerus* and *Dauid*, yet in another life by him that is higher then the hiest:

*h* 1 Theſ, 4, 6

*h* Wherefore let no man oppresse or circum-  
uent his Brother, for the Lord is auenger of  
all these things, as saith the Apostle.

Secondly, in *Mephiboseth* receiue comfort, thou that art traduced, slandered, & falsely accused, *Thy light will breake out as the morning*, thy cause shalbe heard, thine Innocency cleared, *Joseph* shalbe remembered, though long first. Againe, thou haughtie male-content, who for priuate grudge or repulse, carest not to raile vpon Prince or state, learne of this Nobleman, meekenesse, patience, loyalty, though thou art crossed, though thou see thy Competitor or Aduersary exalted, fret not thy selfe, leaue not thy place, *i* *Feare thy God and thy king, and meddle not vwith them that are seditious.*

*i* Pro, 24, 21

Againe, thou Ambitious and couctous



Incrocher, learne to measure thy stintlesse appetite by *Mephib*. He *Regards* the King, his peace and safety aboue all his owne Honor and wealth: thou respectest, and louest best the Kings fortunes, his gifts & Offices, and therefore obseruest him. But seeke not thy selfe, enuy not thy better, thine equall, intrude not vpon his right, but rather abate of thine. It is not long since, we accounted all our Goodes and Lands, as vpon the hazard, because wee knew of no king; durst scarce whisper of any successor, doubted of that spoile and Hauocke which our enemies prognosticated against vs: should we not now, seeing our Lorde and king is come in peace, the Gospell established, the succession apparantly settled; be bountifull, open hearted, and handed, to al good purposes? I say not to you Nobles, giue vp your Honors & fauors; nor to you landlords, yeild vp your reuenues; nor to the wealthy, giue vp your bags & banks; nor to Iudges and officers, giue away your fees: this were *Durus sermo, an intollerable speech: lapides loquerer*, I should speak words like stones, if I said thus. But

But this I say, for the honor of your Christian profession, the peace of King and Gospell vnder him, and the glorye of GOD, which may be illustrated by your good works: let not Nobility vnderprop it selfe with Titles to oppresse, let not Landlordes set all on the racke, let not the wealthy increase their gaines, by swallowing vp of the poore, and beggering the labourers of the Land: let not Officers flea and grind the people with trickes and deuises: let their hooked fingers become straight; <sup>k</sup> *Vnius utilitas non sit omnium damno*: Let not many bee loosers for one mans winning.

<sup>k</sup> *Augustin.*

But what? Doe I forget to speake to Church-men, are not they faulty as vwell as the rest, say you? No: to them with others, I intend my speech, and thus more particularly I will be bold to call vpon the reuerend Fathers, and the rest my Brethren. <sup>l</sup> *Detur paruis etiam dicendi libertas*: Let the least haue liberty to speake in this place, as said Nazianzen: seeing, *Gratia non est angusta*: The grace of God may be great whatsoeuer the man be. I doe not cite the

Reue-

<sup>l</sup> *Basil: Epist.*  
30.



Reuerend Fathers, to leaue their honors and possessions, nor yet to admit partners into their Byshopprickes, as Saint *Austen* was willing to haue done, in the case before mentioned: but for the glory of God, the good report of the Gospell, the honor of our Lord and King, so gracious a Patron of Bishops, this I wold desire them, that their conuersation may bee without colloured or noted Couctousnesse, least while they desire immoderately, they lose <sup>m</sup> *Dicendi libertatem alare*, their liberty <sup>m</sup> *Barnard.* to reprocue others, in their owne house, and actions. That they would be content with their preferments, laying downe, as they take vp, leauing somewhat behinde for those which should step after them.

BOVNTIE, who aluwayes bestoweth Commendams and fauours, is as a Fountaine, in it selfe exuberant, and vnlimitable (which, God graunt, long may runne to refresh the Sanctuary) but they that are to drinke of the streames, are to stint and limite themselves within the measure of their line, that their abundance neyther cause want to others, nor iust obloquy

loquy to theyr persons, *ὁ δὲ σκοπεῖ* sayth S. *Paule*, looke not euery man on his owne thinges, but vpon other mens also : vpon the publike profite and benefite, especially of the Church, which then is impaired when men seek their owne aduancement ouer greedily.

Againe, my Brethren of Inferiour note, why should they bee iustly taxed as scandalous to our profession, with their vnexcusable couetousnesse, some degenerating (as *Chrysostome* sayde in his time) *p Into*  
*p In Matth. hom. 86.* *Proctors, Stewards, and Chafferers*, and I may say, into *Legulists, & Rusticks* : some ingrossing Church-liuinges, making the former to be but, *Gradus futuri*, the means to steppe further, alwayes hauing a fresh game in chace and pursuite. I enuy not the Rewardes of learning : I doubt not, but dispensations may bee graunted, according to Saint *Barnards* cautelous admission, *q Dispensatorie, vel ob magnam*  
*q Epist. 271. ad Com. Theobald.* *Ecclesie necessitatem, vel personarum utilitatem* : Eyther for the great Necessity of the Church, or for the vtility of some singular persons ; or indeed, for the incompetency



petency of maintenance, in some charges. But flockes, and Feeders, Fathers, & Brethren, let vs all in the feare of God, learne contentment in our estates, more to respect the common good, then our priuate gaine. The riches of this life are transitory, Theeues may steale them, crafty *Zybah* may coosen vs of them: but godlines is great riches, if a man bee content vwith that hee hath, for vnto it belong the promises of this life, & the life to come. Thus much for *Mephiboseth*.

The third and last party is the King: whence Iudges & Gouvernors may learn, diligence, to search out causes, wisdom to take heed of *Sycophants*, and stop theyr eares to flatterers: But of a King, it were fittest to speake vnto a King, in whose presence, because wee are not, we will turne our speech, and speake for the King, even to the King of Kings. Thou Lord of heauen, and Father of life, inspire his Noble breast with wisdom and Counsell, that a Deuine sentence may bee in his mouth when hee iudgeth the people, courage in his heart, when he executeth thy Lawes,  
com-

*The faithfull Subiect*

cōfort in his soule when he meditateth on  
thy word . Multiply thy blessings on his  
head, let his Crowne sit fast, let his life be  
precious in thy sight, as it hath beene he-  
therto from his Cradle, let thy Aungelles  
guard his sacred person , and make vs al-  
waies praise thee for his deliuerance. Sub-  
due the heartes of the people vnder him,  
that his peace may be our ioy; our welfare  
may be his delight ; that his dayes may be  
long vpon earth, and his life, euerlasting  
in the glorious Kingdome of Christ  
Iesus, Amen, Amen.

( \* \* )

*Deo gloria.*

SALO.







# SALOMONS PORCH,

O R

*A Caueat for them that enter into the house of GOD.*

The Text.

*Eccles. 4, 17. Take heed to thy foote, when thou interest into the house of God: And be more neare to heare, then to offer the Sacrifice of fooles: for they know not that they do euill.*



He Kingly Preacher Salomon ( ) hauing builded a Temple to the Lorde, and perceiuing the Gates not to be so curiously contriued, nor so narrowly watched by the Porters, but Fooles might enter as well as the

1 Kings, 6, 7

the *Wise*: tooke order by this *Caueat* to teach wisdom in the *Porch*, that *Wisdom* entering might be admonished, and *Fooles* that could not bee kept out, nor would not be taught, might bee discovered. The wordes of which *Caueat*, deuide themselues, as the worlde is parted, betweene *Wisemen* and *Fooles*. *Wisemen*, I meane, such as are *Wise* and will *increase* their wisdom by *Instruction*; or such as being simple, with warning will be *wiser*, and looke to themselues. *Fooles*, I vnderstand those, that thinke too well of their wit, and therefore despise all wisdom & Counsell but their owne. Now, neuer was there any Church or congregation visible, but it had this mixture of *wisemen* and *Fooles*. *Adams* sonnes had one *Discipline*, but *dispositions* contrary. The supplicants of the temple had the same *Ceremonies*, not the same *Purposes*: where the *Publican* praid *Humbly*, the *Pharisee* praid *Loftily*. The *Foolish Virgins* attended, slept, & waked together with the *wise*. Neither indeed can *Wisemen* so assemble, but *Fools* wil be at their elbows. Where one entering he

Prou, 1. 5

Prou, 8. 5.

Prou. 26. 12

Genesis 4

Luk, 18. 11,

13

Mat, 25, 6



the house of God takes heed to his *Foot*,  
*Another* is heedlesse and stumbles: where  
*One* is prepared, *Another* is *Prophane*; wher  
*One* is ready to *Heare Gods word*, *Another*  
is ready to follow his owne Iuention: yet  
both frequent *The house of God*, both offer  
*Sacrifice*, both vse *Holy exercises*. But *Salomon*  
desirous to single out the *One* from  
the *Other*, hath left this *scripture* as a *warning*  
for *wisemen*, and a *discovery of Fools*.  
Wherein *wisemen* are taught, *Fooles* are  
pointed at; *wisdome* is prescribed as a safe  
way to lead vs, *Follie* is declared as a *Rock*  
that we might avoid it. *Wisemen*, are fa-  
miliarly spoken vnto: *Take heed to thy*  
*foot* when *thou* enterest: *Fooles* are spo-  
ken of, as *Strangers*; *They* know not, that  
*they* do euill. The wise receiue admoniti-  
on and make vse of it; the *Foole* beeing  
selfe-witted, and selfe-conceited is a *schol-*  
*ler to himselfe*, and *hath a foole to his Mai-*  
*ster*, and like *Saint*, like *Sacrifice*: what is  
good and acceptable to *God* he cares not,  
what is euill and displeasing to him hee  
knowes not: *They know not that they doe*  
*euill*.

Barnard: E-  
pist. 87.

Qui se Ma-  
gistrum sibi  
constituit,  
stulto disci-  
pulum se  
præbet

But

But letting *fooles* stand aside and *Aloofe*, I will first speake of this *Warning to Wisemen*. In which I obserue *Three degrees* of Wisedome. The first is the entrance into Gods House: *When thou entrest*. The second, is the preparation. *Take heed to thy foote*: The third, is the exercise of Religion, *Bee neare to heare*, and *More neare to heare*, then *To giue the Sacrifice of Fooles*. The first duty of *Wisemen* and religious, is to bee good Church-men, to preferre Gods house before our owne Houses, to enter the great congregation, to frequent the publicke place and exercises of Religion: but this is not all, for there must bee not only a forward *Foot*, but a right *Foot*, and a ready *Eare*: a regard how we enter, how we *Heare*: for we may bee neare the *Church*, and farre from *God*; neare with our *Lippes*, and farre off in our *harts*: nay, we may be quicke in hearing, but slow in vnderstanding, and deafe in obeying, & therefore *Take heed to thy foote when thou entrest, &c.*

I Touching the Entrance into Gods House, as this Christian and honourable  
Ac.



Assemblie, being alwayes a *Ioy*, and a  
*Crowne*, to the Minister of God in exer-  
 cise, doe yeelde a Godly president, so in  
 all ages, the faythfull from the highest to  
 the lowest, as *Householders of God*, and his  
*Deare Children*, haue with great Alacritie  
 visited their Fathers *House*, procured the  
 welfare of it, and drawne all other theyr  
 dependantes to follow their example. In  
 one *Dauid* behold all. How ioyfull vvas  
 hee at the obtaining of the *Arke*; howe  
 cheerefull at the establisment of it; and  
 yet againe, when the *Arke* remayned *un-*  
*der Curtaines* onely, *His owne house of Ce-*  
*dar Trees* displeaseth him. The Zeale of 1. Chro, 17:1  
*Gods house* did so eate him vp, that hee dis-  
 continues his owne house, *He refuseth his*  
*bedde*, hee *taketh not his rest*, till hee hath Psal. 132.  
*found a place for the Lord, an habitation for*  
*the mighty God of Iacob*. His Commaun-  
 dement to the *Priestes & Levites*, sheweth  
 his ardent *Desire*. *Open vnto mee the Gates* Psal. 118, 19.  
*of righteousness, &c.* His exhortation to  
 the people doth no lesse: *O enter yee his* Psal. 100.  
*gates with praise*. His vowes and rauish-  
 ments of the Spirite to that purpose are  
 F                      excellent:

Pfalme 84, 1. excellent : *O how amiable are thy Tabernacles ! My Soule longeth, yea and fainteth for the Courts of the Lord . His Iudgement Of the Priests & Ministers of the Tabernacle, (contrary to the base reckoning that worldlings make of them, is notable:)* *Bles-*

Pfalme 84, 4. *sed are they that dwel in thy house, they shal alwaies praise thee: they watch in thy courts.*

*In which he acknowledgeth one day spent, to bee better then A thousand else where, and therefore he desireth, rather to bee a Doore-keeper in the house Of God, then to dwell in the Tabernacles of the wicked: That is; to be a poore Levit in Gods continuall seruice, then a great King among the, that liued rather richly then religiously . And no maruaile, if the godly haue bin so loue-*

Gene. 28, 17.  
Ilay. 53, 1.

*sicke after the house of God, seeing it is the Gate of Heauen, The Schoole and Market of Wisedome, where there is a Riuer of liuing VVater to quench our thirst , and*

Pfalme 36, 8: *coole our heart : Fatnesse and Marrovv to satisfie our hungry Soules , A strong Tower of defence, the Name of the L O R D called vppon, A stay for our feete , when*

Pfalme. 73. *they are about to Slip, a couenant of peace, and*



and an *Ambassage* of truce offered from God to men.

But it may be some will except, that the *house* of God in *Salomons* time, & the Houses of God, now do differ; and that the necessity for the repayre vnto them now, as in olde time to the *Temple*, is not like. For answer to which obiection, may it please you to vnderstand, that there is indeede a difference, because three *Resemblances* of the *Temple* are now surcealed and determined. For first, as the *Temple* figured *Christ Iesus*, and had those particular priuiledges, that all must *repaire* vnto it, or turn *Their faces* toward it in their *Prayers*, it giueth place to CHRIST IESVS, who is our true *Temple*, to vvhom onely we resort by *Fayth*, toward whom *Onely*, we are to cast our *Eyes*, and direct our *Prayers*.

Secondly, as it was a visible representation of the *Church Catholique*, now beleeued of vs (though not seen) *And coupled* Ephes. 2, 21. *together in Christ, the head & cheef corner-stone, by a coniunction of Soule, though not by contignity of Body*, it hath no necessary

Ephes. 4.

August. in præ-  
at in ps. 130.

1 Cor. 6.

August. de vera  
Innocent. c. 3 13

cōtinuance. Of which Catholike Church sayth *Chrysostome. Nihil aliud est Ecclesia, quàm ex nostris animabus constructa domus*: The Church is nothing else, but a House builded of our Soules combined, *In the unity of the fayth, and knowledge of the same God.* And therefore Saint *Austen* affirmeth, that *He praies in the Temple, who prays in the unity and peace of the Church*, howsoeuer distant or remoued from place or persons.

Thirdly, the Necessity is surceased, as the Temple represented euery *Sanctified beleeuer*, whose Soule and body is nowe made a consecrated *Temple* of the liuing God. In his priuate deuotions hee neede neyther trauaile nor looke to *Ierusalem*, to this place, or that; for the Kingdome *Of God is within vs*, and his Temples are we. *Volens in templo orare, in te ora*; Being desirous to pray in the Temple, pray in thy selfe, alwayes prouiding, that thou mayst be the *Temple of the Holy Ghost, for there God heares, where he dwelles.* Now in these three former Representations, the necessity of one peculiar locall place, is  
not



not remayning. But as the Temple especially, and also many other Houses and Synagogues, in euery Citty, we are erected as conuenient places, for *The Tribes to resort vnto*, that vnity and vniformity might be nourished, publike praiers vsed, the Law read & expounded: so are they now to be vrged as examples for Christian Magistrates, to assigne Houses, and places for Gods seruice, and to cal& compell their people to the frequenting of them. In which sence, and to which purpose, are all exhortations and examples of the Old Testament, in force now, to mooue vs to *Seeke the face of the Lorde, in the assemblie of his Saintes, and in the Houses of Praier.*

It is true then, that now neyther at *Ierusalem*, nor vpon any other Mount, but euery where is the Lord to bee worshipped *In Spirite and Truth*: and as *Hierome* seemed long before to prophesie of our Brittain: *Hierosolymis, & de Britannia equaliter patet aula Caelestis*: Whither wee *Hierom. ad. pas-* pray, or liue at *Ierusalem* or in *Brittaine*, in-*linum.* differently the Court of Heauen hath Audi-

*ence and entrance for vs alike* : yet euerie  
 where must be some where in visible ap-  
 pearance. Particular Congregations are  
 smal *Epitomes & Maps* of the whole com-  
 munion of Saints : and whereloeuer *two*  
*or three be gathered together* in the name  
 of Christ Iesus, there is he present: much  
 more in the *thousands of Israel*, and *troops*  
*of his Church*, which is then terrible, as *an*  
*Army with banners displayed*, when the  
 standard of Christs crosse is aduanced, his  
 word preached : VWhen all pray or Pro-  
 phesie, with their tongues, or their eares  
 in one place, and with one heart. Surely  
 this goodly Order must make such a one  
 as *Saule, otherwise busie*, to turne *Prophet*,  
 for the present : force the *Sleeper, like Ia-*  
*cob*, to start out of his sleepe, and say, *How*  
*terrible is this place*, *It is no other but the*  
*gate of heauen, the house of God* : and cause  
 the very *Infidel to fal downe and worship*,  
 and say, *God is in such an Assembly indeede*.  
 So was *Valens the Persecutor* astonished  
 and it were thunderstroke, by the *Psalmo-*  
*die and Prayers of the Church Assembly*, by  
 the graue gesture of *S. Basil the Pastor*, &  
 the re-

Cantic, 6, 3.

1. Cor. 14.

1. Sam, 19

Gen. 28, 17

1. Cor, 14

Naxianz. Mo-  
nodia.



reuerend attention of his Auditors. Such is the maiesty of *Godly order* in particular cōgregations, which must needs haue some local places, for the exercise of their publick duties, & those places for *the persons and actions* are to be accounted holie Barn. in dedication. eccle: Ser. I *Temples*, & to be frequented as *the houses of God*. And this is one of those indifferent things appertaining to the *Comlinesse* and *Well-being* of the *Church*; that there bee a commodious place of meeting: in the appointment whereof, who doubteth, but the Magistrate hath Authority to make *Coactiue Lawes, & Constitutions*? yet haue wee neither example nor precept in the *new Testament*, for the erecting of any publicke houses, or appointing of any set hours for the worship of God. For indeed the first meeting of Christians was in priuat houses, fields, gardēs, sellers, or vaults, as of Lambs, fearing the wolues, & at vnseasonable hours, for the most part in the night time: After that *ad monumenta martyru*, at the *toombs of Martirs*, & burial places, as beeing ready in the *Shambles* for the stroke of the Butcher. But when the *Wolfe* and the *Lambe*; the *Leopard* and Isai. 11

*the Kidde, the Calfe and the Lyon, began to dwell together; that is, the Emperours and Magistrates, became not onely tame and hurtlesse, but also Nursing Fathers to the Gospell, then began Houses to bee built for Praier, Oratories, and at the last, in Constantines time, Basilica, kingly Mansions, and goodly buildings to bee erected for the seruice of God, and due houres to be prescribed for the same: Which are the benefits, that we inioy, vnder a Christian Prince, beside the substance of Religion, euen Circumstances of comelinesse and Order, for the prosperous estate and furtherance of the Church amongst vs: for which, the Lord make vs euer thankful.*

But there be vnthankfull *Repiners* in our Common-wealth, that refuse to bee partakers of these benefits, and enter into the *House of God* with vs: And those are of *Three sorts*. The first *Two*, pretend Religion; the last, haue neither Religion, nor shew of it. Of the former two, the one disclaimes our *Churches* and *meetings*, the other claimes our *Churches*, and yet refuseth



seth to frequent them . The first, are of those *Pharises* that name themselves, the Separation: the second are pretended *Catholiques* : both *Recusants*, but on diuers grounds. They of the separation, disclaim *Our Churches, Prayes, ministry, and al* : & like the Elder Brother in the *Parable*, hearing the melody of our *Praiers*, aloofe, & vnderstanding the entertainment of *Prodigals* and sinners, returned to theyr Fathers house, are Angry, and wil not come neare for feare of Infection , wandering abroad in the field *Like Esau*, when *Iacob* hath his Fathers blessing near home, running into strange Countries, and making Ship-wracke before the Tempest, spending their goods, and leauing their Mansions, when sitting still vnder *Theyr owne Vines*, they might enioy the food of their Fathers house, the safety of their soules, and the safegarde of their wealth. If our houses of Prayer, perhaps, because they haue beene abused to Idolatry offende them, behold the Gospell preached, hath pulled Idols out of our harts, and our discipline hath abolished them out of our Houses

Iohn 7, 28  
A&ts, 3, 1

1 Kings, 6  
Agg, 1.  
Iosep. anti-  
quit. Iudaic.  
lib, 15. c. 14.  
Mat, 21, 13  
A&ts, 28: 11

In August.  
de cin: dei.  
lib, 8, c. 27

Socrat, hist,  
eccle, lib. 2  
c. 33.

*Houses and Churches.* The Temple was frequented by our Saviour Christ and his Apostles in their time. And what Temple? not that of Salomons; no, nor of Zorobabels erection, but that which Herod builded, and the Jewes had made *A denne of Theeves.* Castor and Pollux were Idolles of the Heathens: yet S. Paule sayled in a Ship hauing that Badge without scruple or danger: and S. Luke describing the same, is not affraide (for distinction) sake to set downe those Titles of *Paganish* Idols. It was grosse Idolatry in the Papists to worship their Saints like Gods and Goddeses of the Heathen: which they did, as *Lod. Vives* witnesseth, and some other of theyr side. Yet againe, wicked on the contrary was the opinion of *Vigilantius*, who deprivied the Martyrs of al Honor; and foolish the opinion of *Eunomius*, who durst not enter the Temples of martyrs, least thereby he should be constrained to *Worship the dead.* What the Opinion of many Separators is in this point, I know not, but their practise shewes them to fauour somewhat of *Eunomius*, and to bee followers



wers of *Eustathius*, who detested all public Churches, for the memoriall of saints in them, and would haue his Schollers to conuenticle in priuate Houses. And of this conceipt, there is a touch lefte in the mindes of some simple people, that maketh them timorous, not onely to enter, but to *Name* our Churches, or the *Saintes* by whose Names they are called, vvhich perhappes they would not do, if they vnderstood, that *Geneuah*, and other *Reformed Churches*, as well as *We*, both vsed the Churches, that had beene *abused*, and retained the *Names of the Martyrs*, for distinction sake.

Rainold: de  
Re. Ecclesia  
Idol. lib. 1. c. 8  
§. 3.

But wee leaue these extrauagants, and come to the other seduced Recusantes, which lay *Claim* to our Churches, and yet will not come into them. It is their *Idle* *boast*, that their *Religion* (& as they speak) their *Pater Noster*, builded all Churches, *Gau* *liuings*, *diuided* *Parishes*. If it bee so, first, It is our greefe, that such our *Founders* should bee like the *Carpenters of the* *Arke*, who building and preparing it for others, refused to saue theselues in it when

Supplicat.

Lupold.

they

Ieseph.

Ioach. vadianus.

they had done. But it is no strange thing, seeing many that wrought great workes, euen Miracles, to the benefit of others, yet they themselves receiued no good by the. The *Scribes of the Iewes*, were the *Keepers of the heauenly Records for vs*, of the *Bible and Bookes of the Old Testament*, and yet in them they could not find *one tittle* of Salvation for themselves. And did not *Herod* reedify that *Sumptuous Temple of Ierusalem*, whose stones the *Disciples* so much admired, yet he himselfe voyde of all Religion? But as *Herods* Temple serued the Religious and Faythfull Iewes, though built on a false ground of *Popularity* and *Hypocrisie*, *Non tam Religionis gratiâ, quàm, ut hoc modo Iudaorum animos reconciliaret*: Not so much for Religion sake, as by this meanes, that he might reconcile to him the mindes of the Iewes: so doe the Churches, Hospitals, Colledges, and Liuinges, though erected on a false Foundation, as on the Merits of men, the purchase of Soule-health, and to the honour of Creatures yet now serue, as Temples for the true seruice of God, and the honor of



of his Name, all Marchandize and Thee-  
uery being expelled from them.

We confesse it to be a commendable  
worke, to *Build Synagogues*: yet to plead  
*Worthinesse* before *Christ* for it, is but a Luke. 7, 5.  
*Pharisaicall arrogancie*: And a thing more  
blessed and happy it is, to haue *our Names*  
*written* in the *Booke of life*, then in Glasse  
Windowes, and Pillers of Marble. for  
what booteth it to erect Churches of lime  
& stone, & our selues be not liuing stones  
of the true Temple? To which purpose  
Saint *Chrysostoms* Questions be very per-  
tinent. *How will ye eschew the Iudgement* Hom. in Mat  
*of Hell?* Building Churches, and not hol- 23.  
ding vp the faith and truth of the church:  
reading the Scriptures, and beleeuing  
them not; naming the Prophets, Apo-  
stles, Martyrs, not following theyr con-  
fessiō. And what else is the Religion of the  
pretended Catholikes, if we should grant  
them, that which they brag much of, to  
bee *Founders of Churches, Owners of the*  
*Scriptures, honorers of Saints and Martyrs.*

But indeed, it is an apparant vsurpati-  
on of them, to clayme all Churches, see-  
ing

Euseb.

ing long before the hatching of Popery, Churches were erected, and endowed with Liuinges: euen before, and in *Constantines* time, when neyther the *Sandy foundations of mens Merits*, nor the Patronage and Inuocations of Saintes, the dedication of Churches to theyr honour, nor a hundered such vp-start Inuentions were found out, which they call Antiquities, but are onely as painted Antiques, making a counterfeit mockery of Church and Christian Religion.

Yet I would these kind of people, would vrge their claim, and come & make peaceable entry into the Churches they talke of. And what is wanting in our Houses of Prayer, that Christians should require? Delight they in the *Crosse of Christ*? in the *Crucifixe*? Beholde, wee haue the *Crosse*, with the passionate contents, & the whole some effectes thereof *unfolded* and *applied*.

Galat. 3, 1.

Cant. 4, 3.

Wee haue *Christ Iesus painted and delineated out*, as hee was by *Saint Paule*, in *Scarlet Colours*, bleeding on the *Crosse* for our sins, and the *Lippes* of our Pastors, be



as a thred of scarlet dipped and died, in his blood. Woulde they feede on Christ Iesus? Behold, heer is his *supper*, & in it his *Very Body* and *Blood*, as he ordained, if they can be *Aquila, non Graculi, Eagles* to flie aloft, and not *Jayes* to seeke their food on the ground. Heere is Baptisme by water, and the word, in the same Trinity, which they acknowledge. Heere be the scriptures, that they vaunt of, the Law, the Gospell, the same *Pater noster* they brag of. We neither read, nor Preach, any other thing, then that which they seeme to make account of. Oncly as S. *Paule* interpreted, the *Inscription* of the *Athenian Alter*, which was *Ignoto deo*, to an vnknown God, & made him a known God to them: so we vnfolde that vvhich they wrapped vp in the *Clouds of superstition* and Ignorance: of an vnknown *Pater Noster*, teaching the people to knowe that father of heauen, to whō they pray, and to pray to him, they know.

Chrysost. in  
1, Cor. 11.

Act. 17

What can they alledge to be wanting in our Churches, that either *Scripture* inioyneth, or the *Purer primitive Antiquity* allowed

Euseb. eccle.  
hist. lib. 10.  
c. 3.

De vera Re-  
lig. tom. 2.

allowed of, in Religion, or order? Our Churches (they will say) are not dedicated, We answer; Yes, as they were in *Constantines* time, with *Praiers, Psalmes, and thanksgiuing, Psalmody's & Elogijs*: not indeed with *Iewish and Heathnish Ceremonies, of holy water, exorcizing & conjuring*: Nay we dedicate them also, not indeed to the Honour and Patronage of Saints and Martyrs: but as *Constantine* did *Martyrum Deo*, to the God of martyrs and Saints. And those Saints, wee honour as *S. Austen* and the godly did in his time, *Charitate nō seruitute, with loue, not seruitude*; *Non ijs templa construimus, we build no Temples to them as Patrons*, yet, to the honour of God we declare their Vertues, & propound them for Imitation, that God may bee glorified for them, *Which is the honor that Saints should haue*. That which *S. Hierome* complained of, in his time, that the *Altars shined with Gold and Pretious Stones*, but *Ministrorum nulla est electio*, there was *no choise made of good ministers*, which then was most true: After his time, whē there were *Golden Chalices & Altars,*  
and



& wooden Priests, we endeavor to redresse.  
 Again, that which *S. Barnard* in his time  
 reprehended : Namely, that *Oratories* *Ad Abbat.*  
*were growne to that exceeding height, that Cluniacens.*  
*immoderat length, that superfluous bredth,*  
*stuffed with such sumptuous Ornamēts, such*  
*curious paintings, that while they detorted*  
*the eies of the supplicants, they hindered the*  
*deuotion of them, & represented the Iewish*  
*& Heathnish solemnities:* we seek to reme-  
 dy this by sweeping out those *Gauds* and  
*Toyes*, as *Cobwebs* of mens vanity, remoo-  
 uing the opinion of false worship and *In-*  
*herent Holiness* in timber, stone, or any  
 Mansion, onely garnishing our walles  
 with decent Ornaments and sentences of  
*holy Scripture* : yet alwaies acknowled-  
 ging, a reuerence belonging to the place  
 where *God is worshipped*, as the same *Bar-* *In dedicat. coulo*  
*nard* speaketh, not for the stones sake, but *ser. 1.*  
 for the *Bodies of the Saints*, which are the  
*Temples of God*, they being holy for the souls  
 sake, and the *soules holy for the spirite of*  
*God dwelling in them.* Thus much for our  
 Reculants pretending Religion.

3. Thirdly, and lastly, we noted irre-  
 G                      ligious

gious Recusantes, hauing no care of  
 G O D S seruice any way : such as  
 come and Wander in the Streetes ,  
 frequenting Houses of Whoredome,  
 of Play, of Tipling, Chambering,  
 and Riot, hauing no loue to the House  
 of the L O R D, whom wee leaue as  
 Jerem'y, 24. 2. *Wilde Asses, to be spoken withall in the mo-  
 neth of their affliction,* to the godly Magi-  
 strates, who should send their Officers to  
 all such Out-lyers, as our Gracious King,  
 did his Proclamation for the Sabbath, at  
 his first entrance, and as Ezechias his posts,  
 vnto all Iudah, and Israel, warning them  
 2. Chro 30. 8. *that they should be no more stiffe-necked, but  
 giue the hand to the Lord, and come into his  
 Sanctuary, to serue the Lord. So might the  
 hand of God be with vs, as in Iudah and Is-  
 rael, to whom hee gaue one heart to doe the  
 Commaundement of the K I N G, and  
 the Rulers, according to the worde of the  
 Lord. And thus farre for the entrance  
 into Gods house.*

Now, followeth the second degree  
 of Wiledome, which is first set downe:

Take



*Take heede vnto thy Foote*: obserue thy  
 steppes: and this I call the preparation.  
 No man *Enters the presence of a Prince*,  
 (saith Saint Basil) *but hee confirmeth the*  
*Outward, and Inward partes of himselfe,*  
*to a Reuerent obeysaunce*: much more, *Constitut. exer-*  
 ought wee to approach the presence *citator.*  
 of GOD, and *His Saints assembled in*  
*holie Beauty*, with feare and trembling:  
 Wherefore, this precept respecteth the  
 bodily conformance somewhat, but most  
 of all the mind.

Touching the bodily preparation of  
*The Foote*, wee neyther vrge that base  
 Collection of *The Iewes*, who would  
 prooue from this place, that at the doore *Anton. Margar-*  
 of their Synagogue, there was fastned *rit. lauer.*  
 an *Iron*, to cleanse the Shooes: nor  
 approoue of those *Jewish* and *Heathnish*  
*Ceremonies* vsed in Popery, of sprinck-  
 ling the People with Holie Water, or  
 going Bare-foote with Fryers, and  
 Pilgrimes, as though thereby they might  
 be qualified sufficiently, to enter into the  
 house of God.

Notwithstanding, because *Heauen* is the true *Temple* where Christ is, thither wee cast vp our eyes, and hold vp our hands, as signifying where our hope is, and the glorious presence of our Redeemer: *bending our knees* and prostrating our *bodies*, to declare our Humility, especially then, when we enter the Congregation, where Gods ordinances are deliuered. And in this sence, this phrase is a *Synechdoche* of the *Part* for the *Whole*, of the *Foot* for all the *members of the body*, which ought to be framed to religious decency. But further, it is also a *Metaphore* of the *Foot*, taken for the affection of the minde. For as the body hath *Feet*, to carry and recarry it, so the mind hath *Affections*, which are *Nerui et funiculi*, the *sinnewes and Cords*, stirring and mouing bodie and soule, as *With Gimbals and deuises*, in a motion or a clocke. *Lactantius* saith, they are *Iuncto currui similes*, like a Coach drawne with *Horses and wheeles*. The *Heathen Phylosophers* endeuoured, *some* to cut off those *Feet*, which was absurd and impossible: Others to moderate them, which was some

*Lact. lib. instit*  
6. 15.

*Stoics. Peripat.*



some wisdom, but not al: but we knowing them to bee *Immoderate*, must *Bridle* them; seeing them *Crooked*, must straighten them; feeling them *Defiled*, must *clense* them; perceiving them on a *false ground*, must order them: and all this may bee done by Circumspection and *Heede-taking to the worde of God, which is a Lan-* Psalme 119.  
*terne to our feet, and a light unto our steps.*

S. Ambrose takes occasion from the shape <sup>Hexamer.</sup> of the body, to aduertise our minde, what the affections should be. *It is well ordained* (saith he) *that man hath only two feet with Birds, and not foure feet with beastes*: For by this, hee may learne to fly aloft with the Birds, and not with Beasts to incline and decline to the grosser, and earthly things of this world. Againe the fecte of our body are made to walke, to stand, & bend: so are the affections of the heart made to walk, & that swiftly, like Hinds *Feet*, that they may conueigh vs into the highest places, the holy hil, whence cometh our helpe, and not sinke into the earth, and take roote there: By them wee stand firmly and constantly in truth, in

Bartas.

grace, in fayth: by them wee bend in the  
 seruice of God: So then, neither like *four-*  
*footed* beastes, must wee turne our faces  
 downeward, nor cleaue to the Earth  
 with our belly like the Serpent, nor bee  
 like Plantes and Trees, whose foote is fa-  
 stened to the Ground. It is written of  
 certaine *Plantes in Scythia*, called B O-  
 N A R E T S, whereof a man may doubt  
 whether they be Plants or Beasts: That  
 out of the ground they growe, but they  
 carry the very shape of Lambs, and seeme  
 to feede like Lambs onely, because they  
 haue no *Feete*, but are fastened by a stake  
 from the Nauell to the ground: when  
 they haue eaten the Grasse round about  
 them, they perrish and wilter away. Such  
 is the generation of worldlinges, who are  
 tyed by the Nauell and sensuall part, vn-  
 to the earth, and the short pleasures and  
 profits thereof: they feede, and lay about  
 them, as farre as the short Tedder of their  
 time and place will permit, but because  
 they haue no *Feete* to carry them further  
 to better pasture, when their scope of life  
 is done, the world is done, and all is done  
 with



with them, they perish and come to nothing, as an vntimely fruit. But wee that haue *Feet* and affections, to make & carry vs to further thinges, must take heede they be not fastened in the World, and especially we must look vnto them when wee draw neare to the *Presence of God in his house*. It is noted of some, that if Coniurers compacting with the *Deuill*, suffer their *foote* to *slippe*, or amisse theyr *Circle*,  
Eras.  
 or pronounce not *Right*; the *Deuill* takes his aduantage & destroyes thē. The Lord is not so suddain, nor so ready to destroy, but rather is a supporter of them that enter his *Circle*: if they stumble, hee stayes them: if they fall, hee rayseth them vp: if they are about to sinke, as *Peter* was *on the* Matth. 14. 30.  
*Seas*, he catcheth hold of them, so as they *call vppon him*. And this is our comfort, that we haue not onely directions, to aduise vs, but the spirite of God, and the *Guard* of his *Angels*, to hold vs vp, if we will vse to call the Lord vnto our ayd, by feruent Inuocation: and diligently meditate in his word, for the best directions of our *feete*. Now giue mee leaue then to set

downe some of those directions for our feete, which may serue at all times, but especially, when we enter the *house of God*. First, wee are to looke, that the *Ground* of our *feete* bee firme : Secondly, that the *Shooes of them* be put off, when we approach *The holy place* : Thirdly, that they bee *streight* and *upright* : Fourthly, that they bee *Often washed* : Fifthly, that they bee *again* *Shod with new Sandalles* . And first, the ground of our feete must be firme and holy. The world is a slippery Mountaine of yce : In which, the best haue been endangered. *Dauids feete* had well nigh *slipped*, when he saw the flourishing estate of the wicked : *Again*, hee stucke fast in the *Mire* of worldly sorrowe, when the water of afflictions entred to his *Soule*, he could neuer recouer nor extricate himselfe, till he entred into the *Sanctuary*, then he vnderstood in what slippery places the wicked were set, whose wayes when they glistered most, did soonest deceiue them. The onely firme and holy ground to establish our feete, and stay our affections, is Christ, *A way, without bywaies, truth without*

Psal. 73.

Psal. 69.



out error, life without danger. Hee is, *via* Barnard.  
*& patria: our way and our Country. Per il-*  
*lum curris; ad illum curris; in illo requies-* Augustin.  
*cis:* by him thou runnest; to him thou  
 runnest; in him thou retest. He is the *Arke*  
 where the *Dove* onely findeth sure foo-  
 ting. The *feet* of our hope, loue, & desire,  
 must be in his righteousness & merits; our  
 proceeding and walking, must bee in the  
*Wayes* that he hath ordained for vs to walke  
 in; On this ground, if we enter the house of  
 God, we may say with *David*, *My foot stan-* Psal. 26, 12.  
*deth in uprightnesse, I will prayse thee (O*  
*Lord) in the Congregation.*

Secondly, comming to this holyc  
 ground, we must put off our shooes, as *Mo-*  
*ses* was commaunded, standing on a holy *ground.* Exod. 5, 3  
 The olde shooes of our corrupt  
 thoughtes and practises, all former deu-  
 iles of our worldly conuersation, the de-  
 sires of the flesh clouted and clogged with  
 carnall lustes, with malice and rancour,  
 scrapping reuenge, and stamping in rage  
 and fury, which are all odious to God, &  
 vnseemely in the house of Prayer.

Thirdly, our feet and affections being  
 growne

growne crooked & clubbed with the custome of sinne, with our deformed lustes, and the windings and turnings of Hypocrisie, must be made straight and vpright, not halting, betweene God and Baal, between truth and falsehood, Christ and Be-lial, Popery and the Gospell, least we bee accounted Iustly a crooked generation.

*August in  
Psa. 33.*

*Saint Austen telleth vs, which bee our perfect and vpright feete: Pedes tui, Caritas tua: Thy Charity and loue is thy feete: Duos pedes habeto, noli esse claudus: Haue two feete: bee not lame. What are these two feet; but the two Commandements of loue: the one to God, the other to our Neighbor? Istis pedibus curramus ad Deum, with these two feete run to God. To halt on the Right foot with G O D in Religion, as Heretiques and Papistes: to halt on the left foote, with our Neighbor, like the Schismaticques & Brownistes, marres the gate of a Christian, and makes it deformed.*

*Gal. 2, 14.* It was a thing blamed in S. Peter, and others, that they did not *orthopodein* go with a right and streight foot, to the truth of the Gospell: who, although they were sound  
in



in substaunce of *Truth*, yet they halted in circumstance . And what hath beene the cause of many bitter Quarrelles in our Church, but this halting, and dissimulation of those, that haue preached the Gospel, perhappes truely, but halted downe-right on the right foote of their loue and duty to men ? I mean such as haue entred the *Church*, vndertakē the *charge of soules*, without stumbling at *Subscription*, to *Orders and Articles of uniformity*, and yet after theyr enterance haue beene grauelled, and shewed discontentment. Can this bee sincerity, or is it not rather double dealing, eyther of mindes vnresolved, or Hypocriticall ? To bee *Conformitants* in the *Vniuersity*, *Exorbitants* in the *Coun-try*; to subscribe before the *Bysshoppe*, reneage before the *Patrone*, sound out an Alarum of defiaunce to all Orders, amongst the *People*; To account the *Ceremonies* of the *Church* indifferent, before the *Learned*: to cry out amongst the *Vulgars*, that they are *Superstitious* and *Intollerable greenances* . This *Fast and lose*, hath bred in many simple men, a doubt.

doubtful wauering, when they enter into the *house of God*, whither they may *kneele*, when others *kneele*, or *Pray* when the Minister reads *Prayer*, or *Hear*, when a preacher professing *Conformity*, preacheth, or carry an *Authorized Bible* for feare of the *Apocripha*, or reade the *Psalmes* of the *Church*, for feare of some exceptions taken against the *Translation*, or suffer their children to be *Baptized in an vsual* fount, or with *The signe of the Crosse*: or indeede come to the *House of God*, when there is no *Sermon*. And thus halting guides haue begotten limping Schollers, the Church is disturbed, our praiers hindered; *One swelleth at another, one Iudgeth another, and all our exercises are distasted* by a prejudice conceiued, that nothing is *Well* done, that is done by the *book*. Such crooked dealing in the reproof of smal things, hath caused a general halting in the performance of the greatest.

But I let passe this kind of crooked walking, and desire euery one entred into the Congregation, that he look to the seuerall *Clogs* of his affections & feet. When  
the



the body is in the *House of God*, it may be  
*The feet* be in their cloſſet at home, or in  
 their cheſt faſt locked, or in their neygh-  
 bors lands or Goods, or in another mans  
*Bed*, and in the ſtocks of Fooles : for *there*  
*is a man, where his mind and affections are.* *Ani-mus ubi  
amat, non  
ubi animat.*  
 The *dewill* is ſubtil, as in *Taking*, ſo in  
*Holding* his *Captiues*. Hee lets them haue  
*Play* and liberty perhaps, to go to *Church*,  
 to *Kneele*, and *Speake*, and *ſing*, & *Heare*,  
 with others, to *do* many good things, but  
 alwaies hee hath him faſt tyed, if not by  
*both Legges*, yet by *One* at the leaſt, that  
 when he liſt he can fetch him back againe  
 with a *Twitch*. One ſecret ſinne, or one  
 wicked cuſtome, ſtil hee hanges faſt by,  
 though the reſt be ſhaken off, & ſnapped  
 in ſunder. If *Pride* bee beaten *downe* in a  
 man, he twiſteth the *Cord of Luſt*; if *Luſt*  
 be quenched, he *kindleth Anger*; if *Anger*  
 ceaſe, he fetters him with a couetous *De-  
 ſire*; if that be *Cut off*, he holds by *ſecurity*;  
 if *ſecurity* be *Rouzed*, he hangs by *Curio-  
 ſity*. And one little *Hole* in a Shippe may  
 drowne it. One *Foot* in the Stocks keeps  
 the whole body faſt. One affection intan-  
 gled

gled with the *Loue* of the worlde, the *Pride of Life*, the *Lust of the Eyes*, the malice of the heart : one trick of deceipt or Cozenage, one false trade continued, may make a man hault downe right, and sagge to the Diuel : Which is that which Saint *Chrisostome* speaketh : *Auis offi non toto corpore, sed uno tantum pede cap-*

In 1. Tim. 2 *ta, tenetur, &c.* A Birde, though not caught by the whole bodie, but onelie by one *Foot*, is the Foulers prey, that laide the Snare. Let vs therefore snappe assunder the *Cordes* of *Sathan*, cut off the *Clogge* of that *Foot* which hangeth behind, and maketh all our deuotion and profession to halt.

Fourthly, our *Feete* must be often washed. Although wee are washed, and are wholly cleane, yet must wee stil wash our *Feete* and *Affections*, or else, they will not keepe cleane. Euen the godlie in this Life, trampling in the Worlde, are often dabled and defiled. Tradesmen in their Trades, cannot sweepe the Shoppe so cleane, nor keepe their streets so faire, but they leaue some dust of de-  
ceipt



ceipt, some fluttish Corner of double dealing, which are to bee scoured and washed from their Feete and Affections, by Prayer and Repentance, when they enter the Temple of GOD especially.

The *Minister* in his most Heauenlie and *Angellicall* calling, may gather soile in his affections, if not by his *Ignorance*, *Augustin: hom. 50. tom. 10.* and *Negligence*, yet *Propter puluerem*, for the Dust of the world, that is *Readie to sticke to his Feete*, if hee shake it not off, before hee enter into the Pulpit. All professions secular, had neede to Wash often. The vprightest *Iudge*, the Learnedest *Counsailor*, the best dealing *Officer*, while *They Iudge and Praetise* amongst the Multitude, cannot choose but they must haue some *Spottes* in their Feete and Affections, though no corruption cleaue to their owne handes, yet it may bee brought in by dirtie Clyents, malicious Suters, and foule causes, or priuile fetched in, by cunning Seruants.

It is most true that *Bernard* sayeth :

*Rinus*

*Barn.* *Riuus quâ fluit, cauat terram, &c. A river where it runnes along, doth gull the earth:*  
*Seneca de ira* *and the passage of temporall affaires frets into the Conscience.* Walking in this world, the cleaneſt men foule the feete of their Affections many wayes, and therefore muſt be waſhed.

*Ephes. 6.* Fiſtly, our *Ground choſen*, our *Feete* diſcharged of the old ſhooes, ſtreightned, and made vpright, waſhed and cleaſed, muſt now againe be *New ſhodde* with the *Preparation of the goſpell of peace*: That is, with a willing and forward deſire to embrace the Goſpell, whatſoeuer prickes or woundes it ſeemes to giue, in the deliuey of it, or difficulties it brings in the profeſſion of it. This prepared minde, and reſolution, carryeth vs farre from the World, maketh vs neare to *God*, knitteth our *eares* to his *Word*, our *Harts* to his *Will*, & our *Soules* to his *Spirite*. Thus following the *Foot*, wee haue brought our *Eare* to the *Place*, and within the *Hearing of holy exerciſe*. *Bee more ready to heare, then to offer the Sacrifice of Fools.*

3 And this is our third Point, and  
*Third*



*third degree*, of Wisedome, the exercise  
 of Religion in the House of God (*Hear-  
 ing*) which is to bee handled, first, by it  
 selte, absolutely: secondly, by compari-  
 son, as it is preferred before the *Sacrifice*  
 of *fooles*, wherein will ensue theyr disco-  
 uery. As by the *foot* was signified both our  
*whole body*, and also our *Inward affections*:  
 so wee must not thinke, but this *Hearing*  
 implyeth all other actions of Gods ser-  
 uice, as *Praying*, *confessing*, *praising God*  
 in theyr season and time; and yet beside  
 all this, the inward Obedience also. In-  
 deede, *Hearing* is the excellentest sence,  
 and of greatest apprehension, extending  
 to thinges *Visible* and *Inuisible*, *Temporall*  
 and *Euerlasting*. Therefore the Lord hath  
 made it, the *ordinary* meanes of our Con-  
 uersion: *Faith comes by hearing*: and the Rom. 10. 17.  
*Eare-marke* of his Seruants, as *Isaie* in the  
 person of the faythfull declareth, *Thou hast* Isa. 50. 4.  
*opened mine eare*: and *David* of himselfe,  
*Aures mihi perforasti*: *Thou hast bored* Psal. 40.  
*mine Eares*: alluding to those Seruants  
 in the *Lavve*, who because they refused  
 liberty, for the pleasing seruice of theyr  
 H                      Mayster,

Exod. 21.

Dent. 33, 3.

Luke 8, 21.

Luke 10, 42.

Iohn 8, 47.

Prouer. 28, 9.

Math. 23.

Mayster, had theyr *Eares bored*, as an outward marke of their inward loue and obedience. And in this respect the Saintes of God are *humbled at the feet of the Lord to receiue his word*: Christ calleth his diligent Auditors his *spirituall Kinsfolke*: *Mary* was commended for *choosing the better part, when she sat at the feet of our Sauior to heare his wordes*: and to conclude, the neglect or contempt of *hearing the word*, is a token of them that *despise the Counsaile of God*, and are *none of his*: for he that is of God *heareth his word*. Nay, the Prayers, and other exercises of Religion cannot be acceptable to God without it: *For hee that turneth away his eare from hearing the Law, his praiers shall bee abhominable: that is, a Sacrifice of Fooles.*

But yet this *Action of hearing*, is so subiect to folly also, that Christ shewed in the *Parable* of the grounds three bad *hearsers* for one good: and therefore he called vpon them that *had eares, and heard his wordes, yet to heare more effectually*. So that *hearing* is not to bee superficially vnderstood of the outward *Action*: but that



that entring into *Gods house*, we be ready to *heare, and doe*, whatsoeuer is required outwardly or inwardly by the Lord. For if we vnderstand *hearing* in this place *literally*, how can the Ministers fulfill it, who must pray and preach, and not perhappes *heare*, when they enter Gods house? If literally we vnderstand it, how did *Peter & John*; who went to the temple to pray at the *ninth houre of Prayer*? *Acts. 3. 1.* If literally wee take it, then belike, we should neuer be ready, when wee enter the Church, to *Pray*, or speak to the Lord, nor addresse our selues to ioyne in the Praiers of the Church, because all our readinesse and prepararion should be to *heare* onely. But who perceiueh not, that those which enter the house of the lord, with a readinesse to *Pray*, with prepared mindes to confesse their sinnes, & to ioyne in the exercises of the church, are ready to *heare*, according to *Salomons* aduise, and doe *heare* in effect, when they obey such present order and custome, as the Church of God obserueth, whether in praying, confessing, hearing, preaching, or partaking in the Sacraments.

H 2

But

But heere giue mee leaue to shew you the shallownesse of them, that make this a deepe point, and vrge it, (as commonly *the Pharises did the tith of Cumine and Annyseeds*) out of the words of this Text, verily precisely : namely, that a Christian entering into the house of GOD, while the minister is preaching, ought by no means to fall downe on his Knee, or offer any Prayer to GOD: Their reason is, from the Letter of this Texte, because wee are commanded, when we enter Gods house, to bee *More ready to heare, then offer the Sacrifice of Fooles*, and that Prayer (say they) which we make at such our entrāce, is a Fooles Sacrifice. Now this is a point of Countrey-diuinty, so currantly receiued, that hee is accounted the best Catechised Christian, who dropping into the Church in time of a Sermon, lookes wildly, like an vnconuerted *Infidell*, vsing neither gesture of reuerence to God, nor of humanity to men : and hee is censured as superstitious and foolish, that vncoveres his head, bowes his Knee, or speaks one word to his GOD, and reares not vp his  
cares



cares and heares presently, if the Minister be speaking.

I will not examine whether this barbarous behaviour, which a man would not like of in any common meeting, be decent or no, for the Congregation of God, where all things should be *done honestly & in order*: but this I would desire might be remembred, which euery deuout Christian knoweth to be true. Prayers are either *Continued deuotions*, or else *short Inuocations*, such as Saint *Austen* calleth *Eiaculations*, *shootings*, or *sparks and flights of Prayer*, which notwithstanding deliuered from the strong *bent* of an intentiue and feruent desire, *doe pierce the heauens*. Now in time of other exercise of the Church, to frame themselves to continued Prayers, single *Soliloquia*, and priuate Deuotions, may seeme to be out of season and foolish; but to fall downe at the enterance, and send vp a short petition, as a *Præface* and Introduction to our hearing, is to declare that wee come to heare, but want helpe from aboue to heare aright; that wee acknowledge the presence of GOD in the

1. Cor. 14, 40.

August. Epist.

121.

Brevissimas, et  
raptim quodā-  
modo iaculatas

Congregation, before whom wee bow : & this is euen part of our *hearing*, to prepare our selues *to heare*, by calling vppon *God* to assist vs, as also in *hearing* to treasure vp the Lessons that affect vs, with a request to the Lord to confirme our memory and practise in those points.

Psalme. 100.  
Psalme, 95, 6.

Againe, doth not the same Spirit, that warneth vs to be ready *to heare*, when we enter *the house of God*; in that hee calleth the same House, the *house of Prayer*, and commaundeth to enter *the Gates thereof with praise*, as also *to worship and fall down and kneele before the Lord*; most plainly shewe, that *Prayse* and *Prayer*, are most proper for the very entrance of the faythfull, and the first steppes of the godly into the same *house of God*?

1. Cor. 14, 24.

It seemeth that the *Vnbeleeuers and vnlearned* in Saint *Pauls* time, entered the place of holy exercise, with this strange behauiour: but when they vnderstood, that God was present in the speakers, *They fell downe and worshipped, and saide; G O D was in them indeede*: and is it not fit that we, who know we enter to *hear* the Lord him.



himselfe speake, doe fall downe and acknowledge it, both for the *Humbling* our selues at *His feete to heare his word*, and also for the gathering together of our senses, dispersed in the very iourney to Gods *Houses*? that I say nothing, how we ought to manifest to others, with what disposition we enter. But it is strange to behold, that men should so straine *out Gnats*, and swallow vp *Camels*: that they should bee so strict to heare the *Sermon* at the first dash, & yet so carelesse to *Heare*, & ioyne in the prayers and readings of the church at all. They make no Conscience of negligent and tardie repaire to Gods house, but often lie aloofe, loytering til the common supplications bee past: they let the beginning of the sermon, the prayer, and many wordes vttered by the preacher to slip in their absence, and neuer except against theselues for it: & yet of a sodaine entring vnseasonably, they are so greedie of *hearing*, that they can spare no inch of time, to speak to the lord (& as it wer say grace before they fall to their meate) nor suffer one *Speech* of the Preacher, which must

must needs be abrupt at the first to them) to escape their attention. This is to plaie the Loyerers *in haruest*, and make no account of the *Sheaves*, and yet to bee so eager after in *gleaning*, that an *ear* of corne cannot passe them. But all this Controversie may soone be ended, if we bee ready with the first to enter Gods house, and play not the Trewants in comming tardy: wherein if any offend, let him not be ashamed before he *heare*, at least to craue pardon for his negligence, and desire a blessing, that although he were one of the last in hearing, yet he may bee one of the first in obeying good orders euer after.

2 Next is the Art of *hearing*, compared with *foolish Sacrifices*, as two contraries, light and darkenesse, blacke & white. Foolish sacrifices are either *unseasonable*, or *unreasonable*: *unseasonable* are such, as may bee good in themselues, but yet are infatuated and made vnseasonable, by some accidents: *unreasonable* are those, which haue no warrant of the word, nor commandement from God, which is the *Sense* and *reason* of a Sacrifice; and in eyther of these,



these, doth ignorance faulter, by mistaking the *Circumstance* or *Substance*: They know not that they do euill.

Vnreasonable Sacrifices first, are lawfull and holy by the word, yet made vnlike themselues by error of circumstance. Offering of Sacrifice was lawfull in King *Saules* time: accordingly *Saule* offered sacrifice, and yet *Samuell* told him, *Thou hast done foolishly*. Againe, Oblations, Incense, New Moones, Sabbathes, Solemn dayes, & Assemblies, were commanded of God, yet of all these, saith the Lord in *Isay*: *My soule hateth them, they are a burden vnto me*: and further, *He that killeth a Bullocke, is as though he slew a man: he that sacrificeth a Sheepe, as if he cut off a Dogges head: he that offereth an Oblation, as though he offered Swines bloude: hee that remembreth Incense, as though he blessed an Idoll*. What was the reason of this? But they should haue beene more ready to heare, (that is) obey in heart and action, then offer Sacrifice: but more, they sacrificed their Cattle, and did not mortifie themselves, their beastly lustes and appetites.

And

1. Sa. 13. 13.

Isay, 1. 14.  
Isay. vlt.

And no better account doth the Lorde make now, of our Prayers, Confessions, Sermons, Hearinges, Almes-deedes, if there want, inward Obedience, Repentance, with purpose & practise of amendment of our liues, but as of loathsome *Ob-lations, and foolish sacrifices*. Further, they offered their Sacrifices with a purpose of gratifying the Lord, and binding him to them for good turnes, as our *Romanistes* who by *Opere operato*, the *work wrought*, suppose they purchased heauen, and merit their saluation. In which they will be Giuers and Benefactors to God, not receivers and takers *Gratis* at his hande: Compounders with him in offering the worth of their Saluation, sometimes with aduantage and ouer-measure, supererogating as they think in their arogancie: and so their Prayers, their Almes, their Sacrifices be made as their thoughts are, *Foolish*. Nay it passeth *Folly*, for it is meer *Phrensie*, to suppose the Sacrifices of Cattel in the Law were offered, because God hungred after them; or our deuotions & workes, our Iustice and Holinesse were  
to



to gratifie the Lord, and make him be-  
holding vnto vs: which is as much in ef-  
fect, as though a man should say, he *Did*  
*the Fountaine a good turne, to drinke of the*  
*Riuer of it: or pleased the Sunne, in be-*  
*holding the beames thereof.* And heerein  
apeareth the meaning of the Lord, when  
he saith, *Obedience is better then sacrifice:*  
And againe, *bring me no more Sacrifice:*  
for S. Austen noteth it to be but *Sacrifici-*  
*um sacrificio pralatū:* One sacrifice prefer-  
red before another. The sacrifice of a con-  
trite *Heart* before the Sacrifice of a *Beast.*  
The Lord will haue sacrifices, for he com-  
manded them; yet he will haue no Sacri-  
fices, *Quo modo ab stultis ea velle creditur,*  
*sua voluptatis gratia;* he will haue no sacri-  
fices as fooles suppose he will, for his owne  
pleasure sake: but as they are *Tokens* and  
*Workes* of our obedience, inward and out-  
ward; and as they are *Bands* to retaine &  
keepe vs in our duties, and his seruice.  
Neither indeede hath *Hearing* any other  
preferment, but as it is performed with  
due regard of Circumstance, as it respec-  
teth the inwarde obedience, and is not

August. de  
cin. dei. lib.

10. c. 5.

Neque fontē  
quisquā dix-  
erit se profu-  
isse, si biberit,  
neque lucē si  
viderit. ibid.

vnseasonable in hindering or drowning all other exercises. For as Prayers, Alms-giuing, and receiuing the Sacrament, be *Foolish sacrifices*, without due obseruance of conditions: so, euen *Hearing* it selfe is an emptie deuotion, if it want the due complements of *loue* and *Obedience*. The outward act of *Hearing* was not wanting in the olde *Israelites*, that forsooke the promise of not entering into the *Rest*: but that which they heard profited them not, because it was not mixed with faith in them that heard it.

Heb. 4.1.2.

Ezec. 33.31  
32.

The *Jewes* in *Ezechiels time* were earnest formall hearers, for they called one vpon another, saying, *Come I pray you, & heare what is the worde that commeth from the Lorde*: but what saith the Lord of theyr comming to the house of the Lorde, and their hearing? *They come vnto thee, as the People vseth to come, and my People sitte before thee, and heare thy Wordes, but they will not doe them, for with theyr mouthes they make Iests, and their heartes follow after conetousnesse: and loe, thou art to them, as a man that hath a pleasant voice, and*



*and can sing well* : That is, They will giue thee the *hearing* for the time, for an houre or two, but they will doe as they list, and speake theyr pleasure behinde thy backe, making themselues merry with thy person, or thy wordes, in their Houses, and at theyr banquets & Tables. Behold, then a very officious *care*, diligent Attention, and calling others to *heare*, and yer for want of obedience, it is but a *foolish Sacrifice*. And no doubt, as there be some *Idoll* Ministers, that haue *mouths and speak not*, so there bee very many *Idoll-hearers*, that haue *ears and heare not*, to any good purpose. For eyther they loue to haue theyr cares thumped with the bouncing of a *lowd voyce*, like the *Barbarous* : or tickled with the *Jingle* and still Musicke of fine wordes, like the *Gracians* : and as Saint *Austen* cōfesseth, he heard Saint *Ambrose*, before his Conuersion, *Non intentione qua, debuit, sed explorans eius facundiam*, Not with such *Intention* as hee ought, but with a *curious desire to search out his Eloquence* : or else their hearing is for *Newes* and *Nouelties* with the *Athenians* : or in  
*Par-*

Psal. 115, 5.

1. Cor. 1, 22.

Augustin.  
Retract.

Acts. 17, 21.

1. Cor. 3. 4.

2. Tim. 4. 3.

James 1. 22.

Matthew, 7.

*Partiality* following *Apollos* preaching, & forsaking *Paules*: or with *Itching eares*, getting vnto themselves an *Heape of Teachers*, and euery day variety; like thole *Pots*, that are carried vp and downe by the *Eares*, and hauing no foot to stand firme vpon, when they are set downe, spill all that was poured into them: Or els they deceiue themselves, being *Monster-like*, all *Eares*, no *Hands*, onely *Hearers*, and not *doers of the word*, from the which *S. Iames* dissuadeth. And this kind of hearing, our *Sauour* condemneth as foolish in that parable of the *Gospell*: *Whosoever heareth these my words, and doth them not, shall be likened to a foolish man, who hath builded his house vppon the sand, the raine falling, the flouds comming, the winds blowing and beating, the house fals, and the fall thereof is great.*

Thus ticklishly standeth that Religion, which is planted in a shallow sandy Eare, it is quickly ouerthrowne, and the fall seemes great, because the shewe thereof was great in the eyes of the Worlde. Hearing then, is our Obedience in all ac-  
tions



tions belonging to our callings, and the seasonable performance of them : which in some particulars let vs more perspicuously behold.

First, the Ministers of GOD, at theyr enterance into Gods house, are to heare the LORD, and offer their Prayers and thanksgiuing for themselues, and the people, as a kinde of Sacrifice. For this purpose, *The Calues of their Lippes* must bee well fedde in the Pastures of Scriptures, (as saith Saint Ambrose) *Apo- Amb. de Cain  
& Abel.*  
*stolico succo pasta, fidelium pinguescit Ora-*  
*tio: The Prayers of the faithfull, beeing fed*  
*with the Iuyce of the Prophets and Apo-*  
*stles, must bee fatte.* It is not the length of Prayers, but the strength and vigour that makes them good. *Quantitas solutionis non consideratur. The Quantitie*  
*in this payment goes not for currant,* but the stampe and impression of the soule and affection.

Againe, our Sermons and Preaching, are after a sort, SACRIFICES also. Insteede of these, wee must not offer an emptie voice,  
nor

Leuit. 2.

In Malach.

nor goe about to kill the sacrifice with the *Instruments of a foolish Sheeheard*, beeing blunt, and not sharpened with prayer, study and learning, out of the Word, which teacheth vs to kill & diuide aright. And as neyther *hony*, nor *Leauen*, were to bee mingled with any Sacrifice; so must not our preaching be honnyed ouer with flattery, nor sowred and leauened with malice, least our labours in this point bee reprooued of folly. Our Reuerend fathers, the Byshoppes of our Church, that are set to ordayne Ministers, that should Minister in holy things, they doe offer Sacrifices when they make Ministers: Nowe if they offer the *blind* and the *Lame*, not hearing, nor marking, whom the Lord hath chosen, it is theyr sin and folly. And in this very case, sayth Saint *Ierome*, *Cæcum animal offert, qui indoctum ordinat: hee that giues orders to the vnlearned, offers a blind beast to God*: And this may be the hinderance of the Husbandry of the Church, if the ground be ploughed with an *Oxe and an Asse*; that is, with *The learned and vnlearned*, yoked together in the Ministry,



nistry, as *Lyranus* expounds it. Againe, *Drusus ex Lyr.*  
 Patrons that are put in trust with the pre- *fatuum sapien-*  
 sentation of such as may serue the Lord : *ti ne socias.*  
 if they obtrude the ignorant and insuffi- *Isidor.*  
 cient, and second the Repulse of such, with  
 their *Quare Impedit*, (against whose im-  
 portunacie there may lie perhaps a *Quare*  
*Impudent* ; ) or if they make shewe that  
 they giue freely, and all, and yet keepe a  
 portion behind : they offer but a foolish  
 Oblation, a blemished and defectiue Sa-  
 crifice, being no wiser then *Ananias* and *Acts. 5. 1.*  
*Saphira* ; for while they thinke to cozen  
 the Church with a maske of Religion and  
 Bounty, they lie to the Holy-ghost, and  
 are like to feele the waight of their sinne.  
 It is dangerous dallying with the *Holie*  
 things of *God* : let vs looke to our *Feete*,  
 that they stand vpright, play the Wise-  
 men in hearing and obeying his worde,  
 especially in matters cōcerning his house  
 and seruice, least our Prayers, Almes,  
 Preaching, hearing, professing and al be  
*Folky and shame vnto vs.* And the more  
 vpright our foot, the readier our ear and

I

hart

hart are to heare and performe, the exercises and duties of Religion in the sanctuary, the more faithfully and substantially shall wee behaue our selues in the whole course and practise of our life.

2 And now followe the second sort of foolish sacrifices, which are vnreasonable: hauing no *Reason*, nor *Institution* to warrant them. Such is all selfe-will-worship, *Iepthes* vow, and the performance of it, all *Jewish* Ceremonies since the destruction of *Ierusalem*, all popish propitiatory oblations, the Sacrifice of the Masse, vowes of Beggery, single life, conformities to the rules of men, Pilgrimages, Images, offerings to them, prayers to Saints, and a thousand such inuentions of men, imposed, and inioyned, as parts of Gods Seruice; which all for want of Gods word of Institution to repleuy them, do fall into the Hospitall of *Foales*, and there for this time we leaue them as *Foolish Sacrifices*. Behold then, where *Ignorance* is the *Root*, there Folly is the *Fruit*. The same *Ignorance* that was the reputed *Mother* of *Deuotion*, that is bolstered out with *good intentions*



*tents*, and purposes, that is content to be-  
leeue as the Church beleeues, to haue the  
Sun-shine of the Gospell couered in the  
Sack-cloath of a strange tongue, to pray  
it knowes not what, to worship it knows  
not whom, to be blind it selfe, and follow  
blind guides, *Till both lie in the ditch*; the  
same ignorance (I say) is found to be the  
*Ssep dame* of true *Godlinesse*, the *Nurce* of  
*Error*, & a *Blind mother* of a *foolish daugh-*  
*ter*, for Fooles are doing, *but they know not*  
*that they do euill.*

But I conclude with this admoniti-  
on of *S. Paule*, that wee bee *not vnwise*, Ephes. 5. 17  
*but vnderstand what the will of GOD* Rom. 12. 2.  
*is*, euen his *holy and acceptable will*, that  
we may be diligent to frequent his *House*,  
with a right and a ready *Foot*, that we be  
prepared not onely to *Heare*, but *obey*, &  
doe whatsoeuer hee hath commanded in  
due *Circumstance*, and according to the  
verie substance of his diuine institution:  
that so our religious obseruance of his or-  
dinances may be our wisdom in the sight  
of al people, & our lord God may be near  
vnto vs in all that we shall call vpon him  
for. So be it, Amen. *Laus Deo. v. k.*

*E rata corrige sic.*

**S**Er. 1. read page 4. l. 1. for both loth. p.  
 7. l. 24. for Caiophant, Calophant. p. 8.  
 l. 5. for vnrederent, vnreuerent. ibid, l. 10. for  
 our, or. p. 11. l. 2. for *Vico*, *Vno*. p. 26. l. 20. for  
 whereof, wherefore, p. 28. l. 7. for to, read for.  
 p. 37. l. 13. leaue on not out, p. 39. l. 4. leaue  
 for out. p. 41. l. 23. for *Ambrose*, read *Augustin*.  
 p. 67. l. 18. put in, I know the Princes bounty.

Ser. 2. p. 84. l. 2. for wiledome read wilemen



